CARPATHO-RUSYN AMERICAN©

A Forum on Carpatho-Rusyn Ethnic Heritage

Young man, when I was young, I too was a Rusyn!

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FROM THE EDITOR

This issue of the *Carpatho-Rusyn American* contains one of the most exciting documents to emerge from the Rusyn homeland as a result of the Revolution of 1989. It is the manifesto of the new Christian Democratic Movement of the Renaissance of Rusyns in Czechoslovakia, or simply the Rusyn Renaissance (Rusyns'ka Obroda). The group was established by representatives of the Initiative Group for the Renaissance of Rusyns formed in 1989 and by a Rusyn-oriented faction which split from the Prešov-based Union of Rusyn-Ukrainians in Czechoslovakia in March, 1990. Members of the Rusyn Renaissance come from throughout the Prešov Region and eastern Slovakia, including Svidník, Humenné, Snina, Košice, and Medzilaborce.

What is so extraordinary about the emergence of the Rusyn Renaissance and its manifesto? The movement and the manifesto represent the renewal of a consciousness that was no longer thought to exist. While European national boundaries in the homeland have divided Rusyns from each other, great waves of immigration from the homeland, deportations, and assimiliation have also taken their toll on the native European Rusyn population. Despite all of this, Rusyn consciousness has survived and is reemerging with an unanticipated energy.

As the founding statement of Rusyn Renaissance, the manifesto's language and tone are infused with emotion that is characteristic of manifestos in general. The document is at once harsh and conciliatory, bitter toward those Rusyns who adopted a Ukrainian national identity at the expense of the Rusyn cause, yet welcoming back those who had to register as Ukrainians "at a time when the Rusyn nationality could not be registered otherwise." The document rings with optimism and hope, but clearly contains a note of exceeding urgency: if a true Rusyn revival does not happen now under the new conditions of democracy, it will never happen in Czechoslovakia.

Like other highly enthusiastic manifestos, the document contains statements whose absolute accuracy may be justifiably questioned. One example is its insistence that "by the time Subcarpathian Rus' came into being, the Rusyns had their own literary language which they had perfected." The establishment of a standard and truly Rusyn literary language is a goal toward which several writers and poets have striven over the past years against enormous odds. It is true that Rusyn dialects have been used in a number of literary works, but some of the greatest talents from Subcarpathian Rus' chose simply to employ Russian or Ukrainian for most of their works, and this was done precisely in the absence of a widely-accepted solid standard Rusyn literary language. The fact is that now it may be possible for Rusyns in Czechoslovakia to insist that the Rusyn language indeed be standardized for use in schools, in churches, and in the Rusyn media. Rusyns in Yugoslavia have their own standard language, and Lemko Rusyns are presently engaged in standardizing the Rusyn language in Poland. Members of the Rusyn Renaissance are aware of all this, and surely the language question will be an important topic in their discussions with Rusyns outside of Czechoslovakia.

At least some goals of the manifesto are being met. Among these is the dissolution of the Cultural Union of Ukrainian Workers (KSUT) and the consecration of Msgr. Ján Hirka as bishop of the Prešov Eparchy—a significant step toward the restoration of rights for the Greek Catholic Church in Czechoslovakia. Meanwhile, the Rusyn Renaissance has stated elsewhere that it seeks full dialogue between Greek Catholic and Orthodox Rusyns in the hope that all Rusyns can work together toward a common goal—recognition of their nationality and the human rights to be accorded it.

A Forum on Carpatho-Rusyn Heritage

THE CARPATHO-RUSYN AMERICAN

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NIKOLAJ NAGY-NOD' (1819-1862)

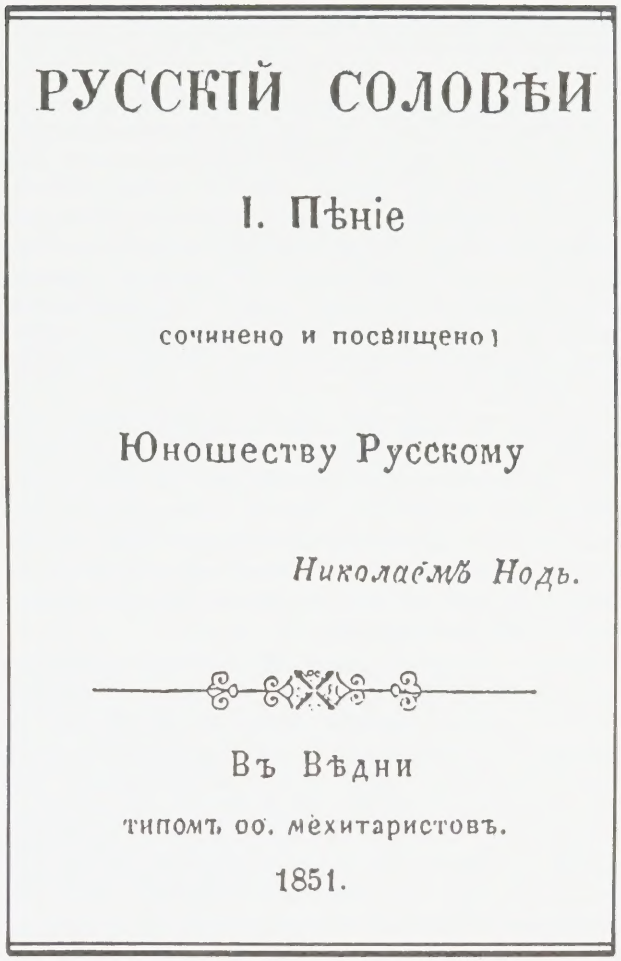
Although forgotten today, the priest, teacher, poet, publicist, and composer Nikolaj Nod' (sometimes spelled Nagy) must be counted alongside the Serb Vuk Karadžić, the Czech Jireček brothers, and the Slovaks Ján Kollár and Karol Kuzmány as one of the most important representatives of Vienna's rich Slavic cultural life during the 1850s. In that context it would be a mistake to consider Nod' simply as part of regional literary history or as somehow on the periphery. His career—from poverty-stricken youth to the post of a highly-respected churchman of the imperial capital Vienna—impressed his contemporaries and successors with great respect and even wonder.

There are very few sources available about Nod's life. Only his fellow monks from the Basilian monastery at Máriapócs [Rusyn: Marijapovč] left us some information in a moving necrology in the Viennese Rusyn-language newspaper, *Vîstnyk*. According to that source: "Nod' was born in the village of Nyírvasvári [Szatmár county, in present-day Hungary] into a poor Rusyn family. In the spring of his youth, the poor child became an orphan and, with nowhere to go, arrived in our town [Máriapócs] where he began his studies." The devout boy worked for the monks and was supported by the monastery.

Nod' studied theology, became a Greek Catholic priest, and for a long time served as pastor in some god-forsaken Carpatho-Rusyn mountainous village. When the bishop of Mukačevo learned about the inspirational priest and teacher, he invited Nod' to the episcopal seat of Užhorod to serve as prefect of the theological seminary. Nod' was also appointed to the Užhorod cathedral chapter of canons. Then, in 1849, he was called to Vienna where for several years he served, as chaplain, then administrator (1857), and finally just before his death as head pastor of the Greek Catholic parish of St. Barbara, one of the main centers of Rusyn religious and cultural life in the Austrian Empire. Beginning in 1852, Nagy also served as spiritual advisor and then as rector of the Greek Catholic central seminary in Vienna, a post he held until his death in June 11, 1862. He was buried in the St. Mark's cemetery, where his tombstone—paid for through a collection made by the newspaper *Vîstnyk*—still stands.

As a spiritual figure and church leader, Nod' was much more important than his relatively low position in the church heirarchy might otherwise suggest. For instance, he served as liaison between the Austrian government in Vienna and the Greek Catholic hierarchy from Rusyn, Ukrainian, and Romanian-inhabited territories whenever they were on official visits to the imperial capital. He was especially active in the negotiations to create a new Greek Catholic eparchy for Austria's Romanians.

Even more lasting was Nagy's role as a poet, composer, and publicist, since he was one of the first authors within modern Carpatho-Rusyn literature. He was a member of the Prešov Literary Society, whose first Carpatho-Rusyn literary almanac (*Pozdravlenije Rusynov* [Greetings to the Rusyns], 1851) included his poetry. Besides a number of commemorative poems written for specific events, Nod's most well-known publication was *Russkij solovîj* (The Rusyn Nightingale, 1851), a collection of secular songs in Rusyn vernacular with melodies which Nod' himself put together based on his experience as choir director at the St. Barbara parish in Vienna. It is useful to note that Nod' used the modern Cyrillic (*hraždanka*) and not Church Slavonic (*kyryllycja*) alphabet in *Russkij solovîj*, which in 1989 was reprinted in facsimile in Yugoslavia by the Rusyn-language journal, *Nova dumka*.


РУССКІЙ СОЛОВѢИ

I. Пѣніе

сочинено и посвящено

Юношеству Русскому

Николаемъ Нодь.

Въ Вѣдни

типомъ оо. мехитаристовъ.

1851.

Original title page of Nod's Russkij solovîj (Rusyn nightingale), published in Vienna, 1851.

Also in 1851, Nod' published in the Rusyn variant of Church Slavonic a small collection of pious poems entitled: *Pamjat' iz otpusta dobrŷm dîtjem* (Remembrances from the Religious Pilgrimage for Good Children). As is evident from the title, this collection was designed as a small pocket-size illustrated book to be carried and read by children. The last poem, however, is intended for adults: an epistle against the national vice—drunkenness.

Throughout his activity and writings, Nod' epitomized one important characteristic of his times. This was a sense of an all-Rusyn national identity and unity regardless whether Rusyns lived in the mountains and foothills of the Carpathians or on the lowlands of Galicia and the plains of Hungary where Nod' himself was born. This sense of Rusyn unity was expressed by Nod' in his opening poem for *Russkij solovîj* and also in the comment of a monk from Máriapócs who wrote the poet's necrology: "His life's work shows that our departed brother was a good Rusyn, even though he came from the Nyír region [in lowland Hungary near Máriapócs] where few Rusyns are born."

Günther Wytrzens
Vienna, Austria
(translated from German by Philip Michaels)

MANIFESTO OF THE CARPATHO-RUSYNS IN CZECHOSLOVAKIA

The situation that prevailed in Czechoslovakia before November 1989 must never happen again! With this motto Rusyns today stand side by side with Czechs, Slovaks, and other nationalities in our beloved fatherland—free Czechoslovakia. Indeed, all honest Rusyns are standing up, those living in the Beskyd mountains in our unfortunate Makovyca that has been so cherished, praised, and deplored by our national awakeners, as well as those dispersed by their Rusyn fate to live all over Czechoslovakia—from Aš in the far western tip of Bohemia to Čierna nad Tisou in the far southeastern corner of the country.

Rusyns, too, took part in the monumental protests and manifestations that marked our "velvet" November revolution. Rusyn voices were heard in Prague, Bratislava, Košice, and Prešov. Together with Slovaks and Czechs they proclaimed: "We want to return to Europe!" For forty-one years we, together with the other nationalities of our fatherland, were cut off from Europe. But our suffering began earlier in this century.

Actually, it began together with the Czechs immediately after the disintegration of the first Czechoslovak Republic in 1938. Our Rusyn homeland entered the limelight and interests of the world powers for whom the Rusyns were little more than small change in their mutual dealings. The Carpatho-Rusyns, who had been the co-founders of the first Czechoslovak Republic, were now divided among several states. Nor did the post-war carving up of the map of Europe change anything in the division of our people. Hence, the present transition of our country in joining the ranks of the democratic states in Central Europe presents us with an opportunity to come to life again and to take up a respected place among the free nationalities of our fatherland—the new, democratic Czechoslovakia. To be ready for this renaissance, after so many years of social deformation, we must look back to the past and into our history in order to know what we should do and how we should shape our future.

We, the Rusyns of Czechoslovakia, delcare ourselves kin to our East Slavic brethren—the Ukrainians, Russians, and Belorussians—but we do not identify ourselves with them. Our history is different because we were always geopolitically isolated from them. We belong to Central Europe where, alongside our West Slavic neighbors, the Slovaks, we survived a thousand years of Hungarian dominance. Together with the Slovaks, we remained Slavs—specifically Rusyns. We preserved our ancestral name, Rusyn, which we received from Kievan Rus'. We realize with great pride how we are part of the heritage of Cyril and Methodius, the Apostles to the Slavs and co-patrons of Europe, from whom we received Christianity a hundred years before Kievan Rus' was baptized. Christianity was also spread among our ancestors from our neighbors the Daco-Romanians, who received it first from the Romans and in final form as part of Byzantine political and religious-cultural expansion. The Byzantine character of Christianity from Romania spread among our ancestors through the Vlach migration and colonization throughout the entire Carpathian range. Traces of this colonization are still found as far west as Valašské Meziříčí in Moravia.

Our ancestors provided refuge to their East Slavic brethren from the northern slopes of the Carpathians, from the principality of Galicia, when it was being oppressed and pillaged by the Tataro-Mongol hordes. Considerable support for our ancestors came in the fourteenth century with the arrival into the Hungarian Kingdom of Prince Fedor Koriatovych of Podolia and his entire retinue. The arrival from Podolia of our brethren, the Boikos, was a milestone in the history of our people, because in view of the circumstances prevailing in those times, the administrative, ecclesiastical, and cultural aspects of our ancestors' life was improved substantially. Following the arrival of Prince Koriatovych south of the Carpathians, the Rusyns entered a centuries-long struggle for the preservation of their national identity. For Rusyns, a great support in this struggle was their Christian faith according to the Byzantine rite, which, thanks to its Church Slavonic liturgical language, was understandable to the people. The long-term proximity with the Catholic nations of Central Europe—the Slovaks, Hungarians, Poles—brought our ancestors into union with the Roman Church while at the same time preserving their Eastern rite and liturgical language. The possibility to draw from the spiritual culture of the western church and from the cultural heritage of neighboring peoples brought our own national enlighteners to the fore—Dukhnovych, Stavrovs'kyi-Popradov, Luchkai, Mitrak, Dobrians'kyi. And led by the best representatives of our people, we Rusyns made a truly correct decision in 1918: we established, together with the Czechs and Slovaks, the first Czechoslovak Republic. The territory on which most of the Rusyns were living was designated by the Rusyn co-founders of this new Slavic state in the heart of Europe—Subcarpathian Rus'. In this way, Rusyns revealed that they were East Slavs whose common cradle was Kievan Rus' of the grand duke Vladimir of the Rurykide dynasty. Through their loyalty to the spiritual heritage of Cyril and Methodius, the Apostles to all the Slavs, the Rusyns proved that even under difficult circumstances they were able to preserve their faith and rite in the form they had received it from the saintly brothers from Salonika.

By the time Subcarpathian Rus' came into being, the Rusyns had their own literary language which they had perfected and in which Rusyn linguists and belletrists like Luchkai, Dovhovych, Stavrovs'kyi-Popradov, and Mitrak wrote. And so it seemed to all honest Rusyns that the words of challenge from the Rusyn national anthem would finally be realized: "Subcarpathian Rusyns, Arise from Your Deep Slumber...." Although Rusyns never had the opportunity for independence within the Hungarian Kingdom, they now hoped to gain for Subcarpathian Rus' full autonomy, which would serve as a guarantee for the improvement of the social status of all classes.

The democratic character of the first Czechoslovak Republic offered a real hope that the yearning of Rusyns for life as a free distinct people would materialize. Nobody would have thought at the time that history would grant only twenty years for this free life. In retrospect, we must admit that in the first Czechoslovak Republic several errors were committed by the leadership of the young state. A short-sighted nationality policy was implemented concerning Rusyns. Part of this was related to humanitarian concerns, which allowed vast numbers of Ukrainians and Russian emigrés to settle within the Czechoslovak republic. These peoples sought ways to earn a living, and hence both groups were unleashed among the Rusyns whom they tried to attract to their respective sides. However, instead of a peaceful

development in a democratic state, the Rusyns were saddled with a language problem that split the people into Ukrainophiles and Russophiles. The Rusyn nation, which for centuries had preserved its unity, was suddenly split up into two parts. Instead of further developing and embellishing the heritage of its ancestors and enlighteners, foreign shepherds started like wolves to tear the nation asunder. And no one was able to foresee the tragic implications this would have for the fate of Carpathian Rus' as a whole. Although there were warning voices, especially among priests and respected scholars, no one could hear them above the heat of political passion.

In the meantime, the year 1938 was drawing near. Difficult times had arrived. The weak and cowardly leadership of the young Czechoslovak republic permitted the arbitrary actions of the great states of Europe to deprive two of the nationalities of Czechoslovakia—the Czechs and the Rusyns—of their independence. We Rusyns were divided among several states. This was the first division of Rusyns in modern history. But the spirit of Czechoslovak patriotism and the spirit of unity with the Czechs and Slovaks could not be easily extinguished and driven out of the Rusyns. Young Rusyns, who deep in their hearts realized the danger for all Slavs in the expansion of German and Hungarian fascism, searched for ways to get involved in the resistance against these old and new enemies of the Slavs. The whole world knows what a difficult path Rusyns were forced to follow in order to get weapons to fight against the common enemy. Rusyns were unable to join the resistance in the West. Hence, they sacrificed their lives for the freedom of Czechoslovakia as part of the resistance in the East. The gravestones at the cemetery near the Duklja Pass graphically reveal the nationality of the soldiers in the Czechoslovak Army Corps that was formed in the Soviet Union. In fact, the patriotism of the Rusyns drew them into the struggle already in the years 1939-1941. Only later did the other peoples of Czechoslovakia think of resistance, that is, after the German invasion of the Soviet Union in June 1941.

Fighting for the freedom of Czechoslovakia, the Rusyns would not have imagined even in their worst dreams that their destiny was decided already in December 1943, and later definitely sealed at Yalta. The victory over fascism brought neither freedom nor unification for the Rusyns. Instead, Rusyns continued to remain separated in the same way as they were separated by the Fascists. Only now it became evident whom the Ukrainianizers and Russifiers of the Rusyns actually served. With a single stroke of the pen, the bloodhounds of Stalin's nationality policy blotted out the Rusyns from history, declaring them Ukrainians. What the Hungarians could not achieve in a thousand years, Stalin's servants managed to accomplish in a few years and in some instances even in a few months or weeks. The tragedy of wiping out the Rusyns as a people is accentuated by the fact that this was committed by those whom they had welcomed as their liberators. And, regrettably, among those who joined them were traitors from within the nation itself, who in the process of eliminating Rusyns changed their wolves' clothing from Russianizers to Ukrainianizers. These wolves in sheep's skin contributed to the resettlement of their own people from Eastern Slovakia to Volhynia in the Soviet Ukraine, a region with which the Rusyns of Czechoslovakia never had any relation. The propagators of this campaign were not Slovaks, as now some people would have us believe. Rather, it was Ivan Rohal'-Il'kiv and people of his ilk who were well known to those Rusyns who had gotten a taste of Stalin's so-called paradise in Volhynia and who after many difficult years finally got back to Czechoslovakia.

The postwar history of Rusyns within the second Czechoslovak Republic is actually the story of a nation divided between the Soviet Union, Czechoslovakia, Romania, Poland, and Hungary. Because of this division the Rusyns became in a sense the Kurds of Central Europe. The only Rusyns not affected by the postwar slicing up of Europe were those in Yugoslavia. No wonder, then, that the Rusyns living there remained Rusyns and that until the present they have enjoyed the greatest freedom of their national life with no one compelling them to change their nationality. Thus, they created optimal relations with other nations and have not had to complain to the world to their own disgrace that other nations supposedly have assimilated them or that, heaven forbid, genocide was being committed against them.

On the other hand, in postwar Czechoslovakia, after the violent separation of Subcarpathian Rus', Rusyns were represented by the Ukrainian National Council, which was transformed into the Cultural Union of Ukrainian Workers (KSUT). The activities of this organization have led to a situation in which the number of Rusyns has, according to the last Czechoslovak census in 1980, sunk to a mere 38,500 people. In contrast, back in 1910, more than 150,000 Rusyns lived on the same territory. Today, officials of the Cultural Union of Ukrainian Workers are proclaiming to the world that the fault for this situation lies with the Slovaks, who allegedly Slovakized the Rusyns. But we should look truth in the face and recall the Rusyn proverb: the mirror cannot be blamed if somebody has a crooked mug.

Today all honest people in Czechoslovakia know that it was the totalitarian dictatorship of a single party, the Communist party, that was responsible for all deformations in the last forty-one years. And the Cultural Union of Ukrainian Workers was a submissive servant of this party throughout the whole period. Now officials of KSUT are lamenting and yammering that the Greek Catholic Church should not have been liquidated, because it had been the only organization that defended the national life of the Rusyns and that gave the nation its best sons—the leading enlighteners and creators of the national revival.

And who liquidated the Greek Catholic Church? There can be only one answer: Czech and Slovak Communists assisted by Rusyn traitors of their own nation did this on Stalin's orders. These are the very same people who are now running around in Ukrainian coats. Ironically, the children of these gentlemen, as a rule, declare themselves of Slovak nationality. Hence, we must honestly acknowledge that the greatest Slovakizers of the Rusyns were not Slovaks, but those Ukrainianizers who deprived the Rusyns of their nationality, their church, and their language.

Why did the Rusyns never feel ashamed of their nationality throughout the thousand years of Hungarian domination prior to 1918, and why did they suddenly start to be ashamed of it during the mere forty years of life in the Communist paradise? Even the Slovak state that existed during World War II was hardly favorable to Rusyns; yet Slovakization never reached such proportions as it did under the rule of the Communists.

The Cultural Union of Ukrainian Workers became and remained the instrument for maintaining the leading role of the Communist party in Rusyn society. Therefore, it was suffi-

cient for corrupt pseudo-scholars like the Czech Zdeněk Nejedlý and others like him to declare that there exist no Rusyns, only Ukrainians. The Ukrainian National Council and its successor KSUT immediately committed themselves to turning this statement into reality. The Rusyns had their own language, grammar, and literature, but all this was declared imperfect. Instead, the language of the Rusyns was labelled scornfully by philologists working for the Communist regime as a macaronic jargon (*jazyčie*).

It is with great sorrow and shame that we have to acknowledge before the world that all this was perpetrated not only by Slovak and Czech Communists, but primarily by traitors from among our own people. And why then should we Rusyns be surprised or angry at other peoples if everybody in Czechoslovakia considers us country bumpkins? Does a nation so easily deprived of everything—its nationality, faith, and language—deserve to be treated otherwise? Everything was taken away from us. All that was left to us was "culture" in the form of folkloric festivals in our mountains and, in addition, we were allowed to pursue the most difficult industrial work in weekly shifts at the Ostrava-Karvina mines in Moravia and at the iron works in nearby Košice. These two aspects of life that were permitted to us feature in the very name of KSUT—the Cultural Union of *Ukrainian Workers.*

The policy toward Rusyns was carried out all this time by political creatures who were not even capable of properly sewing a pair of trousers. [Vasyl' Bilak, former member of the Central Committee of the Czechoslovak Communist party, was a tailor by profession.] Such functionaries in the totalitarian dictatorship were able to attain the highest posts in the state, because it was advantageous for both the Czech and the Slovak Communists to shift responsibility for all errors of the former regime to these so-called "politicians." This, in fact, as everybody knows, is what actually happened. It's no wonder, then, that during the November 1989 revolution malicious cries such as the following were heard: Rule under Vasyls has finally come to an end! [Vasyl' is a popular first name associated with Rusyns, the most infamous of whom is the Communist leader, Vasyl' Bilak]. In seeking an answer to this problem, we must face the truth and find in ourselves enough inner strength to identify those who were responsible for creating such a situation, regardless if they come primarily from among our own Rusyn ranks or from elsewhere. We will not solve the problem of the present situation of our people by blaming the entire Slovak nation for the downfall of the Rusyns.

All of Czechoslovak society is going through a renaissance. And do not the Rusyns in Czechoslovakia need this renaissance most of all? If now, under conditions of democracy, the Rusyns will not revive, then the Rusyn character will perish completely in this country. This sad statement is the result of the fact that in the course of forty years the Ukrainian language, which is alien to Rusyns, has been forced upon them, although only for the benefit of a handful of people. For the majority of Rusyns, this language was good for nothing. In effect, the school system became a family enterprise for corrupt Ukrainianizers.

Hence we, members of the Christian Democratic Movement for the Renaissance of Rusyns, located in Bratislava, have approved of this Manifesto at our founding meeting held on December 30, 1989, and we call upon all honest Rusyns in Czechoslovakia—including those who in the past declared themselves Slovaks, as well as those who involuntarily registered themselves as Ukrainians in order to avoid becoming Slovak—to support the following demands and goals:

1. We demand the official rehabilitation of the Rusyn nationality; this means that everyone declaring himself or herself a Rusyn should have this nationality registered in his identity card.

2. We demand the reorganization of the school system so that, following the example of Switzerland, our children in elementary schools may receive obligatory education in their mother tongue for at least five years concurrently with instruction in the Slovak language. From the sixth year onward, parents will have the choice to decide in which language their children should continue their studies. Ukrainian high schools should remain, but only for those who wish to seek their livelihood elsewhere.

3. We demand that the Cultural Union of Ukrainian Workers (KSUT), as a product of Stalinist nationality policy, should dissolve itself, and that, instead, the Rusyn language and culture should be cultivated by a new Matica Rusynska, following the example of the Matica Slovenská, whose bylaws, as is known, have also been issued in the Rusyn language.

4. We demand a full restoration of freedom and rights for the Greek Catholic Church in Czechoslovakia, which for centuries has been concerned with the spiritual life of our people. We demand that all buildings be returned to our Church, so that it can continue its mission without obstacles.

5. We demand that the newspaper *Nove žyttja* (New Life) be given again its original name, *Ruske slovo* (The Rusyn Word), and that it be published in the language of our people. This also applies to the monthly magazine, *Duklia.* An example for us could be the press of our brethren, the Rusyns in Yugoslavia, where, for instance, articles in the journal *Nova dumka* are published in three languages: Rusyn, Ukrainian, and Croatian. For us, instead of Croatian, the third language could be Slovak, so as to enable our Slovak brothers to read our press and contribute to it.

6. We demand that the dominant role of Communists in public organizations which represent Rusyns in Czechoslovakia be brought to an end.

7. We call upon Christian-minded Rusyns to rally around branches of the Christian Democratic Movement for the Renaissance of Rusyns, so that Rusyns will finally be represented by a political force that would enjoy the real support of the Rusyn community. Thus, we could cooperate with the Christian Democratic Movement throughout Czechoslovakia in the spirit of brotherly Christian love and ecumenism, while at the same time preserving our Rusyn identity.

8. We hold out a hand of friendship to all Ukrainians in Czechoslovakia who sincerely feel themselves to be part of our great brother—the Ukrainian nation north of the Carpathians. We consider as Rusyns all those who registered themselves as Ukrainians at a time when the Rusyn nationality could not be registered otherwise.

9. We welcome all endeavours toward the renaissance of Rusyns in countries adjacent to our Czechoslovak fatherland. We want to improve contacts with representatives of our people in those countries. We will cordially

welcome among us all of our brothers who are struggling for the renewal of our people in their respective countries.

10. We call upon all other national minorities in Czechoslovakia to gather together in an association for the protection of the interests of national minorities in Czechoslovakia. Then we could seek ways for cooperating with similar associations in other countries of Europe. Such a pan-European union of national minorities would best represent, in our view, the interests of all minorities in the individual countries of the common European home to which we belong.

11. We proclaim a competition for the creation of a coat of arms and flag for the Rusyns of Czechoslovakia, which would mirror the history of our people as well as the spiritual unity with Rusyns in other countries of Europe and other parts of the world.

The Initiators and Founders of the Christian Democratic Movement for the Renaissance of Rusyns in Czechoslovakia,

Ivan Bycko, Chairman

Political and social commentary through the mode of satirical cartoons is flourishing once again in Czechoslovakia. Here and on the next page, from cartoons published in *Nove žyttja*, the nationality question among the country's Rusyns is viewed by Michal Bycko, an artist, cultural activist, and founding director of the Andy Warhol Museum project in Medzilaborce.

In Rusyn: Welcome back home my son. What's new down there in Prešov?
In Ukrainian: A lot, a lot. You know, father, some people are even forgetting their native language!

REVOLUTION OF 1989 UPDATE

Events have continued to move rapidly in East Central Europe during the first few months of 1990. The changes are affecting Carpatho-Rusyns as well, in particular those living within the borders of Czechoslovakia (Prešov Region) and the Soviet Union (Subcarpathian Rus'/Transcarpathia). For background information, consult the article, "The Revolution of 1989," in the last issue of the C-RA, *Vol. XII, No. 4, 1989. The following are some of the events that have occurred since that article was prepared in late January.*

Prešov, Czechoslovakia. On January 20, 1990, the Cultural Union of Ukrainian Workers (KSUT) ceased to exist. It had been established by the Communist authorities back in 1951 in order to promote the Ukrainian national orientation and Ukrainian language and culture among the Carpatho-Rusyns of Czechoslovakia. KSUT's members, influenced by the radically changed political atmosphere in Czechoslovakia, realized that any association with the country's Communist past would make further work among the Rusyn populace impossible. Thus, at the January 20 convention in Prešov, a new organization was established, the Union of Rusyn-Ukrainians of Czechoslovakia (Sojuz Rusyniv-Ukrajinciv Čechoslovaččyny—SRUCH), headed by the folklorist Mychajlo Hyrjak.

The new organization's goals are to participate in the political and economic transformation of Czechoslovakia; to preserve the cultural monuments of the Rusyn-inhabited Prešov Region; to promote cooperation and tolerance between Orthodox and Greek Catholics; to maintain contacts with Ukrainian organizations throughout the world; and to promote the Ukrainian language in schools. The SRUCH organization is dominated by cultural functionaries, most of whom were active during the last twenty years of Communist rule, and who believe that, despite certain distinctive characteristics, Rusyns are part of the Ukrainian nationality.

Prešov, Czechoslovakia. The decision of January 20, 1990, to liquidate the Cultural Union of Ukrainian Workers (KSUT) raised the question of what to call the new organization. Participants at the Prešov convention realized that the "old ways" would not do anymore and knew that the name Rusyn must somehow be "rehabilitated." Dr. Mykola Mušynka provided the justification for the organization's new name in an article published January 26 in *Nove žyttja*, "Who are We?" Should the name for the new organization—and therefore for the group as a whole—be Rusyn-Ukrainian, or Ukrainian-Rusyn, or Rusyns and Ukrainians, or simply Rusyn? Dr. Mušynka concluded: "We are Rusyn-Ukrainians; however, we do not forbid anyone from considering himself only a Rusyn or only a Ukrainian. Since there is no Rusyn literary language, we must use the Ukrainian literary language, bringing it as close as possible to our rich dialects which we must use with pride."

The position of the new Union of Rusyn-Ukrainians of Czechoslovakia (SRUCH) regarding the national name and orientation caused great dissatisfaction among the Rusyn public at large, which in the democratic conditions of present-day Czechoslovakia can now speak out openly. On February 16, *Nove žyttja* published on its front page in Rusyn the following article by Jelyzaveta Mižičko, "Let's Listen to the Heart."

> I belong to the older generation and I am writing you as only I know how. I want to say that I read with interest *Nove žyttja* and I am overjoyed that our nationality question is beginning to be resolved. Still there is one thing I don't understand: Why do those 'scholars' philosophize so much about this! I am a former teacher and have lived many years among the

Rusyn people near Bardejov and the Duklja Pass. I am a witness to the fact that our people proclaim: 'We are Rusyns'. They carry that conviction deep in their hearts. Therefore, I wish to comment on the article of Dr. Mušynka, 'Who Are We,' which appeared in *Nove žyttja.*

His 'wisdom' does not do anyone any good; his historical references going back to the tenth century are not relevant. Also the example of 'two brothers' is illogical. To say that 'Rusyns and Ukrainians in our context form one nationality' is incorrect. A Rusyn is a Rusyn, and a Ukrainian is a Ukrainian, just as a Slovak or Czech is not a Czecho-Slovak, so is a Rusyn or a Ukrainian not a Rusyn-Ukrainian. You can't dance in the guise of two nationalities, because the people don't like it and will get nothing from it. Instead, you should listen to the heartbeat of Makovycja, the Beskyds, and our other [Rusyn-inhabited] regions—and not that of Kiev. Perhaps the conjunction 'and' (i.e. Rusyns and Ukrainians], which Mr. Mušynka does not want to allow, will in fact bring satisfaction and trust to our people as well as reveal a greater number of Rusyns than Ukrainians in [this year's] census.

Doesn't the Laborec or Snina region have its own beautiful Rusyn speech? It could easily represent the cultural life of our people. I know from reading *Nove žyttja* that the first steps in this direction have already been made by young priests with great initiative in the Laborec region. Philosophers [the ironic term for scholars] and writers, write your works in Rusyn, build our culture in Rusyn! Then we won't need, as Mr. Mušynka says, 'to use the Ukrainian literary language'.

Medzilaborce, Czechoslovakia. Several cultural activists from this small Rusyn town who were present at the January 20 meeting in Prešov that created the Union of Rusyn-Ukrainians of Czechoslovakia (SRUCH) expressed great displeasure with the orientation of the new organization. Their point of view was summed up by Volodymyr Rohač from Njagov (a village near Medzilaborce) in his speech at the January 20 Prešov convention:

A KSUT or SRUCH cultural activist addresses the audience: I wanted to tell you the truth...but I forgot which one!

We live among the people and hear what they demand: 'We want Rusyn books, Rusyn newspapers, Rusyn schools. . .'

History teaches that he who does not listen to the voice of the people will fall.

To give Rusyn books, newspapers, and schools to the people means to codify the Rusyn language. For us Rusyns, the Rusyn speech is not comical, we are not ashamed of it! *We want our own Rusyn literary language.*

The Rusyns of Yugoslavia have not disappeared thanks to the fact that they codified their language. And there are only 30,000 of them. . . .

We need capable, intelligent people, people to codify the Rusyn language. Until now very little has been done. We turn, therefore, to you, our scholars, philologists, and teachers. Codify the Rusyn language! If you will not do that for your people, Rusyns will become Slovaks, because our people say they never were and never will be Ukrainians and that they do not understand the Ukrainian language. They don't want something foreign, but their own. (From the *Holos rusyniv* page in *Nove žyttja*, February 2, 1980)

In response to the voice of the people, cultural activists from Medzilaborce returning from the January 20 Prešov convention decided to create an Initiative Group for the Renaissance of Rusyns. Among the demands of the Initiative Group are the following: (1) to guarantee in the Czechoslovak constitution the status of a distinct nationality for Rusyns; (2) to create a Rusyn literary language and then make it a required subject in the first five classes of elementary school, after which parents could decide whether they want the Ukrainian language for upper grades; and (3) to join in the federal party for Czechoslovak minorities in order to defend Rusyn political interests.

Prešov, Czechoslovakia. On February 2, 1990, the newspaper *Nove žyttja*, formerly published by the Cultural Union of Ukrainian Workers (KSUT), but now published by the Union of Rusyn-Ukrainians of Czechoslovakia (SRUCH), began to include a special section, *Holos rusyniv* (The Voice of the Rusyns) in the Rusyn language.

In the words of the opening article, "The People's Spirit has Triumphed," by *Nove žyttja's* new editor, Oleksander Zozuljak:

Dear Brothers and Sisters, Rusyns! I am very happy that after several years I can speak to you in our newspaper and in our own language. The somewhat older folks still remember how in *Nove žyttja* there was a page written in dialect that they loved to read, and when it stopped appearing [circa 1972] they were very upset. . . .

The blame for this goes to those people who forcibly Ukrainianized the Rusyns. Even more blame goes to the [Communist] party and government, which overnight forcibly outlawed the Greek Catholic faith, changed our nationality from Rusyn to Ukrainian, and decided to set up Ukrainian schools even though our people were not ready for this. And still today they have not convinced everyone that was the way it had to be. No, you don't have to teach our people who they are. They know that they were and will remain Rusyns.

Prešov, Czechoslovakia. *Nove žyttja,* the weekly organ of the Union of Rusyn-Ukrainians of Czechoslovakia (SRUCH), published an extensive front-page editorial on February 16 addressed to the Medzilaborce Initiative Group for the Renaissance of Rusyns. The editorial admitted that at the January 20 convention in Prešov that brought into existence the new SRUCH organization, there was a "considerable number of delegates who demanded a Rusyn orientation." "For example, Georgij Belej from Humenné writes: 'We know that since 1947 we have been identified as Ukrainians; all of that was done forcibly. They divided us up into Rusyns, Ukrainians, Slovaks, and into Orthodox and Greek Catholics. Whose work was this?—Stalin's. We have survived all of this and now the time has come to demand what is ours. We are Rusyns—we never were Ukrainians'."

GREETINGS FROM THE CARPATHO-RUSYN RESEARCH CENTER

Mr. Václav Havel, President
Prague, Czechoslovakia

Dear Mr. President:

On behalf of the Carpatho-Rusyn (Ruthenian) community in the United States, the Carpatho-Rusyn Research Center sends its warmest greetings to you on the occasion of your elevation to the office of president of Czechoslovakia. It was with great joy that we learned of your election to the presidency, because we know that your presence marks a return to the great democratic tradition of your predecessor, the founding president Tomáš G. Masaryk.

Carpatho-Rusyns in America, who with their descendants now number nearly 700,000, have had a long tradition of close ties to Czechoslovakia. It was, after all, our leaders under the direction of Gregory Žatkovič, who in 1918-1919 negotiated with President Woodrow Wilson and future president Masaryk and who raised for the first time the possibility that Rusyns living south of the Carpathians might join the Czechs and Slovaks in their new state. This actually happened and our community followed with great interest the fate of its countrymen in Subcarpathian Rus' (Podkarpatská Rus) during the first Czechoslovak republic.

Alas, ever since 1939, Rusyns in America have because of war and political changes been effectively cut off from their brethren in the European homeland. Nonetheless, we have remained deeply concerned with the situation of our people in the Prešov Region of northeastern Slovakia, where because of undemocratic administrative policies initiated after 1948 they were for many years deprived of their Greek Catholic Church and the possibility to express themselves in their own local Rusyn vernacular. One result of this was a rapid decline in their numbers (or their inability to identify openly as Rusyns) from 91,000 in 1930 to only 30,000 in 1980.

We are convinced that with the recent political changes in Czechoslovakia that are taking place under your humanitarian leadership, the Rusyns of Czechoslovakia will also be able to develop freely in an open pluralistic environment.

On behalf of Carpatho-Rusyn Americans and all people of good will we wish you all the best in the recreation of a democratic Czechoslovakia.

7 February 1990

Mr. Oleksandr Zozuljak, Chairman
The Initiative Group of Rusyn-Ukrainians in Czechoslovakia
Prešov, Czechoslovakia

Dear Mr. Zozuljak:

On behalf of the Carpatho-Rusyn Research Center, its 6,000 supporters, and the entire Rusyn-American community which numbers today 700,000 persons, we convey to you every best wish during the revolutionary changes that are taking place within Czechoslovakia. We learned with great interest about the formation in Prešov on November 27, 1989, of the Initiative Group of Rusyn-Ukrainians in Czechoslovakia and about its intention to restore pride in the language, culture, history, and religious traditions of our Rusyn people.

We, your brethren in the United States, are convinced that beginning in the early 1950s, the liquidation of the Greek Catholic Church (restored only in 1968) and the forced implementation of Ukrainian cultural policy were major factors contributing to the rapid decline in the number of our people and their tendency to assimilate with Slovaks. We witnessed the efforts during the unfortunately brief Prague Spring of 1968 to reinstitute a Rusyn cultural policy in Czechoslovakia and were dismayed how these attempts at positive change were crushed.

We trust that with this experience, the Initiative Group will not repeat the mistakes of the past and that it will be concerned primarily with promoting knowledge specifically of the Rusyn culture of the Prešov and Carpathian region. In this regard, we urge you to respond to the voice of the people expressed in 1968 and now once again in 1989-1990: to standardize the Rusyn vernacular and to introduce it into the press, radio, theater, and most importantly, into elementary schools. Rusyns have Duchnovyč, Pavlovyč, Dobrians'kyj and other cultural figures from the twentieth century of which to be proud. They need to know about themselves and do not need to depend on the achievements of neighboring peoples, whether Ukrainians, Slovaks, or Czechs.

Respect for others must begin with respect for oneself. Respect for oneself demands first a knowledge of oneself. We trust that you and your colleagues will keep this in mind and be ready to act according to the precept of our great national awakener, Aleksander Duchnovyč, *Ja Rusyn byl, jesm i budu.*

11 February 1990

OUR FRONT COVER

Political cartoon by Michal Bycko, cultural activist from Medzilaborce, published in *Nove žyttja* (January 26, 1990).

RUSYN BOOK CORNER

In the Fall 1989, issue of the *Carpatho-Rusyn American,* my monograph, *The Plainchant Tradition of Southwestern Rus'* (Boulder, Colorado: East European Monographs, 1986), was reviewed by Brian R. Keleher. The book is a scholarly study of the history and analysis of the *znamennŷj* chant as it has been preserved and transmitted by the Rusyn people down to the present day.

In the first three chapters, I discuss the Rusyn people and the matter of nomenclature (pp. 3-9) which admits of several acceptable names and spellings used to identify Rusyns. I also discuss thoroughly the religious history of Rusyns and their role in preserving the *znamennŷj* chant for posterity. Chapter four provides an overview of the *znamennŷj* chant from its origins at the Monastery of the Caves in Kiev and its subsequent development in a north-northeast and southwestern direction, that is, Novgorod-Moscow and L'viv-Subcarpathian Rus'. Chapter five discusses in detail the manuscript and printed chant collections of L'viv.

Despite Keleher's attention to liturgical and linguistic points, he does not address himself to the major musicological topics which I have researched in my monograph. His review does not refer at all to the detailed discussion of the *znamennŷj* chant, the basic stratum of all Rus' chant, which is included in Part One as described above. Likewise, he fails to note the discussion of the theoretical structure of the *znamennŷj* chant in Part Two of the book. The analysis is significant for demonstrating a direct link between a twentieth-century collection of *znamennŷj* chants of Rusyn origin and two collections—a L'viv irmologion dated 1675 and the Suprasl Manuscript dated 1601, the latter collection representing the earliest known collection of Rus' origin written in Kievan notation.

For years scholars have been searching out the origins of the *znamennŷj* chant in the northern/Great Russian sources instead of those in the chant tradition of Southwestern Rus'. Several scholars have noted the influence my monograph has begun to exert on Eastern liturgical musicology. Among them are Miloš Velimirović, Kenneth Levy, Nicholas Schidlovsky, and Stephen Reynolds. Reynolds, for instance, states that the book "should be a major influence in leading musicologists to a more balanced and holistic perspective between the Muscovite or Northern tradition and the Southwestern tradition of Kiev-L'viv-Subcarpathian Rus'."

The Plainchant Tradition of Southwestern Rus' was not intended to be a contemporary study of the practice of church music nor a work solely focused on the Rusyn chant tradition. The Rusyn chant tradition includes almost forty chant collections in addition to those of L'viv. Yet few scholars have attempted to enter this untouched aspect of liturgical musicology. Progress is steady but painstakingly slow. Today feastday *irmosy* adapted from the *znamennŷj* chant are sung on a regular basis in a number of Rusyn churches. I have recently completed transcriptions of these chants which retain their authentic *znamennŷj* character. Scholars consider the Ordinary chants of the Liturgy a less challenging area for study than the older chants.

I wish to commend Keleher for his vision in calling for a transcription (not a "reprint") of the chants contained in the 1709 L'viv Irmologion, a comprehensive project which I have recently undertaken. If he intends to critique musicological scholarship in the future on the *znamennŷj* chant, however, I would suggest that he find a guide on how to criticize a book and, most importantly, acquaint himself with the chant tradition preferably by studying *The Plainchant Tradition of Southwestern Rus'.*

Joan L. Roccasalvo
Scranton, Pennsylvania

RECENT EVENTS

New York, New York. On February 22, 1990, Bishop Nicholas Smisko of the American Carpatho-Russian Orthodox Greek Catholic Church met with President Václav Havel of Czechoslovakia. Bishop Smisko was the only Rusyn-American to meet with President Havel during his well-publicized state visit to the United States. Taking advantage of the opportunity, Bishop Smisko later reported how he greeted the popular Czechoslovak leader "with the words 'Slava Isusu Christu' and began to talk to him in our Rusyn tongue. He seemed delighted that I could speak to him in the language of our people." The bishop discussed with Havel the situation of the Orthodox and Greek Catholics in eastern Slovakia and "finally I expressed that the Rusyn people of the region be allowed to perpetuate their own unique identity."

State College, Pennsylvania. On March 23-25, 1990, Pennsylvania State University's Department of Slavic Languages and the Dobro Slovo National Slavic Honor Society sponsored the Twelfth Annual Penn State Slavic Folk Festival. Coordinated and moderated by Professor Lorraine T. Kapitanoff, the festival included exhibit booths and displays of the arts and crafts of a number of Slavic peoples, including Carpatho-Rusyns. Featured during the course of the festival were demonstrations of the art of *pysankŷ*, Slovak weaving, Belorussian straw encrustation, and a Slavic ethnic food bar. A number of song and dance ensembles performed at the festival, and books, souvenirs, *pysankŷ* decorating

Dave Felix, Rich Custer, Keith Koshute, and Lisa Cognata at the Penn State Slavic Festival.

supplies, and various crafts were available for purchase. Polka music for dancing was offered Friday and Saturday nights.

Students from the Byzantine Catholic Student Ministry of Penn State under the leadership of Richard Custer, a junior at the university, organized a display of Carpatho-Rusyn artifacts and distributed literature, including information about recent developments in the Rusyn homeland. The display was staffed by Richard Custer, Lisa Cognata, Keith Koshute, Roseanne Freese, Laura Bulazo, and Dave Felix, and it contained items from the personal collections of the staffers, as well as from Jerry Jumba and John Kelnock. Books from the Carpatho-Rusyn Research Center were on display and were available for purchase. During the festival a Divine Liturgy in Old Church Slavonic was celebrated in the Eisenhower Chapel on the university campus. Guest cantor John Kelnock of Marion Heights, Pennsylvania, sang the traditional Carpatho-Rusyn Slavonic plainchant *(prostopinije)*. The festival administration has announced that the Thirteenth Annual Penn State Slavic Folk Festival is scheduled for April 5-7, 1991.

Johnstown, Pennsylvania. On March 24, 1990, the Carpatho-Rusyn Research Center was represented at the Fifth Annual University of Pittsburgh at Johnstown (UPJ) Ethnic Festival. Books and other publications from the C-RRC were displayed and offered for sale as part of a Carpatho-Rusyn exhibit organized by Keith Koshute of Windber, Pennsylvania with the assistance of Dave Felix of Johnstown. Cultural items from the collections of Jerry Jumba and Keith Koshute were also exhibited. Among the items displayed were icons, Rusyn costumes, *pysankŷ*, embroideries from Subcarpathian Rus', and books borrowed from the Penn State library. Videos relating to Carpatho-Rusyns were shown at the booth throughout the day, and informational flyers were distributed to festival visitors. Keith and Dave answered numerous questions about Carpatho-Rusyn history and culture.

Carpatho-Rusyn churches from the area also participated in the festival. The Carpatho-Russian Folk Dancers of Christ the Saviour Carpatho-Russian Orthodox Cathedral (Johnstown Diocese) performed. The Cathedral also staffed a religious and ethnic display and sold traditional food items. The choirs of St. Mary's Byzantine Catholic Church of Johnstown and St. Mary's Byzantine Catholic Church of Windber combined to perform religious and secular traditional ethnic music.

The UPJ Ethnic Festival is sponsored by the university's International Studies Program and the Student Council on World Affairs.

Cambridge, England. On April 21, 1990, Professor Christopher Hann of the Department of Anthropology, Cambridge University, spoke at a conference on Poland: Cultural, Economic, and Political Perspectives for the 1990s. His topic was "Ethnicity in the New Civil Society: the Lemko Case." Professor Hann is the author of a recent important book, *A Village Without Solidarity* (New Haven, Conn.: Yale University Press, 1987), that describes in great detail a Carpathian village after its Lemko inhabitants were removed in 1947 and replaced by Poles.

Pittsburgh, Pennsylvania. On April 21, 1990, the Carpatho-Rusyn Research Center held its annual meeting at the University of Pittsburgh. Ten members of the C-RRC advisory board were joined by several observers from the Pittsburgh area, as well as by the Rusyn deputy from the Slovak Parliament in Bratislava, Ivan Bycko. At a reception following the annual meeting, Rusyn religious and cultural leaders, including Metropolitan Archbishop Stephen J. Kocisko, Dr. Michal Turok-Heteš of Medzilaborce, Czechoslovakia, John Warhola of the Andy Warhol Foundation, and Andrew Zeedick of the University of Pittsburgh's Russian Nationality Room met with C-RRC advisory board members.

C-RRC Advisory Board meets with Deputy Ivan Bycko. (Left to right) Steve Mallick, Patricia Onufrak, Jerry Jumba, Rt. Rev. Protopresbyter John Yurcisin, Peter Baycura, Paul R. Magocsi, Ivan Bycko, Frederick M. Petro, Edward Kasinec, Orestes Mihaly, Patricia Krafcik, John Haluska. (Mary Ann Gaschnig, Mary Huzinec, and Rt. Rev. Monsignor Edward Rosack not pictured.)

Pittsburgh, Pennsylvania. On April 22, 1990, a historic event took place on the campus of the University of Pittsburgh. For the first time in fifty years, an official delegation of Rusyns from Czechoslovakia met with their brethren in the United States. The visit of the Czechoslovak Rusyn delegation was hosted by the Carpatho-Rusyn Research Center in cooperation with the Byzantine Ruthenian Catholic Archdiocese of Pittsburgh and the American Carpatho-Russian Orthodox Greek Catholic Church of Johnstown. The delegation was headed by Dr. Michal Turok-Heteš, director of social and cultural services for the town of Medzilaborce; Ivan Bycko, recently-chosen deputy to the Slovak Parliament in Bratislava for the district of Medzilaborce and founding member of the Rusyn Renaissance (Rusyns'ka Obroda) organization; and Dr. Evgenij Gališin, founding head of the Public Against Violence Movement (Slovakia's equivalent of Civic Forum) for the Medzilaborce district.

At a panel discussion, nearly 100 people came to hear three talks: "Rusyns and the Revolution of 1989," by Dr. Paul R. Magocsi; "Our Recent Pilgrimage to the Homeland," by Msgr. Russell A. Duker; and "The Rebirth of the Rusyns in Czechoslovakia," by Deputy Ivan Bycko. The texts of these presentations will appear in a future issue of the *Carpatho-Rusyn American.*

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CARPATHO-RUSYN AMERICAN©

A Forum on Carpatho Rusyn Ethnic Heritage

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FROM THE EDITOR AND ASSOCIATE EDITOR

With summer 1990, we have accomplished our fiftieth issue of the *Carpatho-Rusyn American.* Like our recent tenth-year anniversary celebration of the *C-RA* and the Carpatho-Rusyn Research Center in 1988, this landmark issue now provides another brief moment for reflection. In our opening issue in the spring of 1978 we reached out to potential subscribers—scholars, students, churches, and fraternals. We not only encountered their interest in exploring Carpatho-Rusyn ethnic identity both in immigration and in the homeland, but we also discovered a virtual hunger for information.

Other publications have gone before us. A few continue through the present, the majority representing exclusively one or another religious denominational faction of Rusyns, or else encouraging Rusyns to espouse some non-Rusyn identity. Amid these other publications, the *C-RA* has consistently placed more value on an accurate and well-informed approach to ethnic identity substantiated by observable evidence than on an emotional perception of ethnicity. Furthermore, the *C-RA* has remained the only publication which has taken the risk of crossing over denominational barriers. Likewise, the C-RRC has sponsored symposia that have boldly brought together Rusyns representing different denominations for frank and open talk about historical events which have factionalized the Rusyn community. Both the *C-RA* and the C-RRC are concerned about how we might come to terms with the outcome of these events in order to preserve and celebrate our common ethnic heritage.

Recent increased Rusyn activity in the European homeland has also been given serious consideration on the pages of the *C-RA*. When we produced the first issue in 1978, we never imagined that within a fiftieth issue we would be presenting a column on the east European revolution in which Rusyns were participating in a renewal of their language, culture, and society at large. We never could have imagined that the C-RRC would be corresponding with Rusyn activists in the various countries encompassing our homeland, receiving their requests for support, facilitating their voice in the outside world, rebuilding bridges which many had thought were broken forever. In recent years, members of the C-RRC have met with Rusyns in Poland, Czechoslovakia, Yugoslavia, and the Soviet Union (see **GREETINGS** in this and the last issue of the *C-RA*). New ties have been established and old ties have been strengthened. These should prove to be fruitful for us and for our brothers and sisters in the homeland.

You, our readers, have shared your comments and stories with us over the past 50 issues. Many of you joined us at the beginning or at some point along our exhilirating journey and have stayed the course with us through the present. For this we thank you. You have encouraged us by telling us that you found the information offered by our numerous writers and contributers useful and interesting. By reading the *C-RA,* by writing to us, calling us, and meeting us, you yourselves have helped to shape our publication. And since our publication is also read by Rusyns in the homeland, you have helped to communicate with them, as well. By supporting the *C-RA* and by becoming a Friend of the C-RRC, you have given life and shape to realistic cultural expectations in our future. Let us confidently reach out to our younger generations and let them be involved now with the empowering knowledge that they have a place in the network of co-workers who labor to promote the growth and sharing of Carpatho-Rusyn culture.

A Forum on Carpatho-Rusyn Heritage

THE CARPATHO-RUSYN AMERICAN

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JOHN SOPINKA

For decades Horatio Alger had been the symbol of success in American life. Alger himself was a nineteenth-century author who wrote many books about boys born into poverty and who—as the saying goes—pulled themselves up by their own bootstraps to set out upon a path of hard work and self-restraint. Their reward was a life marked by great financial success and personal happiness. Such "Horatio Alger stories" set the tone for future generations of young persons in search of fulfillment of their American dream. In other words, it did not matter how humble or poor your background, if you set your mind to something and worked hard, anything was possible in America.

Whereas seemingly impossible dreams may have been fulfilled on numerous occasions during the growth and expansion of the American economy in the late nineteenth and early twentieth centuries, such rapid rises from "rags to riches" have seemed less possible in the decades since World War II. If they do occur, they often take several generations, so that it is not the children of the immigrants who have come to the United States, but rather their grandchildren or great-grandchildren that are able to make their mark in society.

Perhaps because Canada is a younger country, the Horatio Alger pattern is still possible during the second half of the twentieth century. It certainly seems to have worked for one individual—John Sopinka. The son of poverty-stricken immigrants who came from a poor Lemko-Rusyn village in the Carpathian Mountains, the young Sopinka, through his energy and perseverance, was within one generation able to rise to the highest level in his chosen profession of law. In May 1988, John Sopinka was appointed a justice to the highest court in his native land, the Supreme Court of Canada.

John's parents, Anastasia née Kikcio and Metro Sopinka, were born in the late nineteenth century in the neighboring Carpatho-Rusyn villages of Wisłok Dolny (Vyslok Nyžnyj) and Wisłok Wielki (Vyslok Velykyj) in the Lemko Region, which at the time was within the province of Galicia in the Austro-Hungarian Empire. The Sopinka family shared the complicated and often tragic fate of many Lemko Rusyns. Under the influence of local priests, the village of John's father, Wisłok Wielki, accepted a Russian national orientation, while the village of his mother, Wisłok Dolny, a Ukrainian one. This was to have serious consequences when World War I broke out in the summer of 1914.

The tsarist Russian army overran much of Galicia already in September 1914. The retreating Austrian troops arrested John's paternal grandfather, charged him with being a Russian spy, and deported him with hundreds of other Lemkos to the detention camp at Talerhof in Austria (near Graz), where he died of typhus the following year. When the tsarist army was driven out of Galicia in the spring of 1915, John's father, Metro, was drafted into the Austro-Hungarian army and served on the Russian front, mostly in the western Ukraine, where he became a prisoner-of-war. He was unable to return to his native village until nearly two years after the war had ended, that is in 1920, when the Lemko Region together with all of Galicia was forcibly incorporated into the restored state of Poland.

After getting married in 1921, Metro Sopinka, like thousands of other Lemkos, hoped to improve his young family's finances by working a few years in the New World.

Since after 1924, access to the United States was effectively cut off because of restrictions against immigrants from eastern and southern Europe, Sopinka went instead to Canada. He arrived there in 1926 to work on his uncle's farm in the fertile plains of Saskatchewan. In the end, he decided not to return home, and three years later his wife and their two oldest children followed him to Canada. The Sopinkas worked Saskatchewan's rich farm land during the 1930s, and it was there, in the small town of Broderick, that their fourth child John was born on March 19, 1933. John spent only his youngest years in the midwest, because in 1941 the Sopinka family moved eastward in search of better employment, settling in the industrial town of Hamilton, Ontario—the Pittsburgh of Canada.

After completing his elementary and high school education in Hamilton, John Sopinka graduated from the University of Toronto, where he received a B.A. in 1944 and a law degree in 1958. Besides study, John was so talented a football player at the university that he was drafted to play professionally as a halfback for the Toronto Argonauts in the Canadian Football League (1955-1958). He successfully completed his bar requirements in 1960 and began law practice in Toronto.

Since that time, Sopinka has had a distinguished career as a defense attorney. He acted successfully on behalf of such clients as the Ontario Human Rights Commission, Bell Canada, the Canadian Football League, and the Prime Minister of the Bahamas. He reached Canadian national prominence in 1983, when he defended the nurse, Susan Nelles, wrongfully accused of contributing to the deaths of several infants in a Toronto hospital. Since 1965, Sopinka has lectured to law students at several Canadian institutions, including the distinguished Osgoode Hall Law School (1974-1982) and the University of Toronto Law School (1976-1984). His expertise has reached even larger audiences through his publications, including the book, *The Trial of an Action* (1981), and another work of which he is co-author, *The Law of Evidence in Civil Cases* (1974). Considering these professional achievements, it is not surprising that in 1988,

when an opening presented itself, Prime Minister Brian Mulroney appointed John Sopinka to the Supreme Court of Canada.

The Honorable Justice Sopinka has always been conscious of his ethnic origins. Both his parents spoke at home their native Lemko-Rusyn dialect; and although the Ukrainian community in Canada is a well-organized one, as a youth John never participated in its activities, feeling always somehow different. In response to the request for a biography for the *Carpatho-Rusyn American* and to our gift of the volume *Our People*, Justice Sopinka commented: "I will read with interest and some amazement the background to a people that I thought were quite forgotten." No, Mr. Justice, the Carpatho-Rusyns in North America are not forgotten, nor have they forgotten you.

Philip Michaels

REVOLUTION OF 1989 UPDATE

Ternopil', USSR. On January 20, 1990, a branch of the Lemkivščyna Society was established in the town of Ternopil', located in the far eastern section of the historic province of Galicia which since 1945 has been part of the Ukrainian S.S.R. The Lemkivščyna Society was established on April 1, 1989, in L'viv to serve those Lemkos who were resettled eastward to the Soviet Ukraine just after the end of World War II (see the *C-RA*, Vol. XII, No. 1). Unlike the central L'viv branch of the Lemkivščyna Society, which under the leadership of Petro Kohutov and Ivan Krasovs'kyj has adopted a determined Ukrainian orientation, the new Ternopil' branch is still in the process of searching for an appropriate national orientation. At the founding meeting, the Lemko writer Vasyl' Petrovaj, author of the Russian-language novel *Rusiny* (Moscow, 1987) who is now working on a Rusyn language dictionary, called for a "return to the people of their own literary language." Volodymyr Barna was chosen head of the Ternopil' branch of the Lemkivščyna Society.

Warsaw, Poland. In February 1990, the Ukrainian Socio-Cultural Society (USKT), which for nearly four decades of Communist rule had served the cultural needs of Ukrainians in Poland, was replaced by a new organization: the Union of Ukrainians in Poland (Ob''jednannja Ukrajinciv Pol'šči—OUP). The new organization reported that Ukrainian-language schools have been set up in 9 villages in the Lemko Region, serving at present 180 pupils. The cost of Ukrainian books, audio-visual aids, and other teaching materials is being covered by the Ukrainian Social Service in Toronto, Canada and the Lemko Aid Committee in Detroit, Michigan.

Prešov, Czechoslovakia. Mychajlo Popovyč, long-time inspector for Ukrainian-language schools throughout the Prešov Region, has admitted the following in an article published in *Nove žyttja* (February 16, 1990). A survey conducted in 1987 by the Slovak Academy of Sciences in Rusyn villages revealed that the policy initiated in the 1960s of giving the parents "the right to choose the language of instruction in their elementary schools . . . led to a decline in the number of Ukrainian-language schools." This is because only 24.2 percent of Rusyns (known officially as Ukrainians) considered Ukrainian their native language; while 59.1 percent responded that Rusyn was their native language. Moreover, even among those "who said they spoke Ukrainian well did not consider it but rather Rusyn as their native language." Popovyč also called for a revision of textbooks for local schools in which Ukrainian writers and history should be replaced by Rusyn authors and local history.

Prešov, Czechoslovakia. On February 17, 1990, Msgr. Ján Hirka was consecrated bishop of the Greek Catholic Eparchy of Prešov. Responding quickly to the political changes following the November "Velvet Revolution" in Czechoslovakia, on December 21, 1989, the Vatican appointed three bishops for the former Communist country. Although the Greek Catholic church had been legalized in Czechoslovakia during the Prague Spring of 1968, it did not have a bishop. Msgr. Hirka served as the eparchy's administrator since early 1969.

The episcopal consecration was a historic event. Four cardinals, 40 archbishops and bishops, nearly 400 priests and monks, and an estimated 30,000 faithful crowded in and around Prešov's indoor sports arena where the event was held. Czechoslovak television broadcast the full three-hour ceremony live throughout the country.

The Greek Catholic Eparchy of Prešov was established in 1816, at which time it was separated from the Eparchy of Mukačevo. Since its founding, every bishop of the Prešov Eparchy has been of Rusyn background. Bishop Hirka is the first bishop of Slovak background. Having the right to choose his consecrators, bishop-elect Hirka invited the Slovak Cardinal Josef Tomko from Rome and Bishop Michael Rusnak of the Slovak Byzantine Catholic Church of Canada to perform the consecration. Thus, he passed over Bishop Ivan Segedi from the mother Eparchy of Mukačevo and Metropolitan Archbishop Stephen J. Kocisko of Pittsburgh, the senior hierarch representing the Greek Catholic church jurisdiction deriving from territory south of the Carpathians.

Nonetheless, the Rusyn aspect of the region's Greek Catholic heritage was emphasized during a special liturgy held the evening before (February 16) in the cathedral church of Prešov led by Metropolitan Kocisko and three Byzantine Ruthenian bishops from the United States: Michael J. Dudick, John M. Bilock, and Thomas V. Dolinay. The Rusyn-American hierarchical delegation was accompanied by 40 priests and faithful, who were greeted by local Rusyns led by Ivan Bycko, a Rusyn deputy in the Slovak parliament. The presence of the American delegation made an enormously positive impact on the local populace, and together they transformed the Friday evening liturgy at the Prešov Cathedral into a Rusyn spiritual and cultural event.

Medzilaborce, Czechoslovakia. Dismayed by what it considers the continued Ukrainian orientation of the Prešov-based Union of Rusyn-Ukrainians of Czechoslovakia (SRUCH), the Initiative Group for the Renaissance of

Rusyns met in Medzilaborce on March 25 to found a new organization, the Rusyn Renaissance (Rusyns'ka Obroda). The organization was formed by combining branches of the Initiative Group from Svidník, Humenné, Snina, and Košice as well as from Medzilaborce.

The gathering attended by over 200 delegates opened with a speech by Slovakia's parliamentary deputy for the Medzilaborce district, Ivan Bycko. Those present also accepted the ideas of the Manifesto of Carpatho-Rusyns of Czechoslovakia issued by Deputy Bycko on December 30, 1989 (see the full text in the *C-RA* Vol. XIII, No. 1, 1990).

The new organization, Rusyn Renaissance, has as its primary goal to raise the cultural life and educational system of Rusyns and to instill in them pride in their distinct Rusyn nationality. All speakers at the Medzilaborce founding meeting denounced the Ukrainianization policies of the past four decades under Communist rule.

The Rusyn Renaissance has formulated the following goals: (1) that Greek Catholic and Orthodox liturgies be conducted in Church Slavonic, but the homily, *Epistles*, and *Gospels* in Rusyn; (2) that the Ukrainian National Theater in Prešov and Ukrainian Museum in Svidník change their names to Rusyn; (3) that the weekly *Nove žyttja* and monthly *Duklja* change their names and be published largely in Rusyn; (4) that the SRUCH organization in Prešov change its name from the Union of Rusyn-Ukrainians to the Union of Rusyns and Ukrainians; (5) that the Rusyn language be codified and introduced as the language of instruction in schools; and (6) that the upcoming 1990 census include a separate statistical category for Rusyn that is distinct from Ukrainian.

Užhorod, Soviet Union. On February 17, 1990, under a banner with the Rusyn coat of arms and the words of Duchnovyč, "Ja Rusyn bŷl, jesm y budu," the chief architect for the city of Užhorod, Mychajlo Tomčanij, was elected chairman of a new organization, the Society of Carpatho-Rusyns (Tovarystvo Karpats'kych Rusyniv). This is the first time since 1945, when the Soviet Union annexed historic Subcarpathian Rus' (Transcarpathia), that any organization calling itself Rusyn has come into being on Soviet territory.

In a letter to the Carpatho-Rusyn Research Center (dated April 9, 1990), the 30-year-old Tomčanij wrote:

> With great pleasure we wish to inform you that on February 17 in Užhorod a founding meeting for the Society of Carpatho-Rusyns took place, at which time the statutes and governing officers were unanimously proclaimed by those present.
>
> Our society is a cultural-civic organization, whose basic goal is the rebirth of our history, culture, language, traditions, and distinct name Rusyn.

In its official statement to the local Transcarpathian press, Tomčanij declared that the "aim of our society is to transform Transcarpathia into an ecologically clean nuclear-free zone; to oppose all manifestations of chauvinistic nationalism in whatever form; to preserve historical, archaeological, architectural, and cultural monuments; to promote traditional crafts and industries; and to create at Užhorod State University a Rusyn Research Center, a library, and a literary, historical, and ethnographic fund for Rusyn studies."

In an interview with the Soviet Ukrainian news agency (RATAU), chairman Tomčanij declared:

> A large number of emigrants from our homeland, who until this day consider themselves Rusyns, live in various countries. They have their own organizations with which we wish to cooperate in the name of the renaissance of our culture, history, and traditions; we urge them to work with their ancestral homeland and together with us to care for the preservation of our heritage.

Political and social commentary through the mode of satirical cartoons is flourishing once again in Czechoslovakia. Here and on the next page, from cartoons published in *Nove žyttja*, the nationality question among the country's Rusyns is viewed by Michal Bycko, an artist, cultural activist, and founding director of the Andy Warhol Museum project in Medzilaborce.

A KSUT or SRUCH cultural activist addressing an audience: I want to report important information. Duchnovyč, when he said "I was a Rusyn. . ." was really thinking that he was a Ukrainian!

Prešov, Czechoslovakia. On February 21, 1990, at the Rusyn Cultural Center (Russkij Dom), a group of forty Carpatho-Rusyn writers and cultural activists from Užhorod in Soviet Transcarpathia (Subcarpathian Rus') met with their counterparts in the Prešov Region. Much of the discussion centered on the nationality question. The guests from Soviet Transcarpathia reported that in their homeland, as in the Prešov Region, there are today two orientations: pro-Rusyn and pro-Ukrainian. The poet Ivan Petrovcij described the recent establishment of the Carpatho-Rusyn Society (Tovarystvo Karpats'kych Rusyniv) in Užhorod as a major historical event in the history of Subcarpathian Rus', especially since many rural people were present at the founding meeting where they proclaimed their loyalty to a Rusyn identity.

Chust, Soviet Union. On March 24-25, a two-day meeting of the grand council of RUKH was held in the Transcarpathian town of Chust. RUKH (which means movement in Ukrainian) is the acronym for the Kiev-based Popular Movement for Restructuring the Ukraine. Founded in September 1989, RUKH's goals are to Ukrainianize all aspects of society in the Ukrainian S.S.R., which for decades has suffered under the Russification and assimilatory policies of the Stalinist and Brezhnevite regimes in the Soviet Union. Because of nearly half a century of such policies, RUKH's greatest challenge is

to convince Ukrainians themselves of the value of their language and to instill in them pride in their national identity. Only in the historic region of Galicia in the western Ukraine is a sense of Ukrainian identity and self-pride widespread.

Regional differentiation and particularism in a country as large as the Ukraine is an especially serious challenge for RUKH. Thus, in its first major meeting outside Kiev or L'viv (in Galicia), the organization chose to make its presence felt in Transcarpathia, in particular the little town of Chust, where in 1939 the short-lived Carpatho-Ukraine was declared an independent state. RUKH called for the rehabilitation of the Carpatho-Ukraine (condemned since 1945 by the Communist authorities) and its leader, Msgr. Avhustyn Vološyn. The object of such demands is to show that the Transcarpathian populace was supposedly pro-Ukrainian even before the Soviet Red Army arrived toward the end of World War II in 1944.

Reports indicated that during the RUKH meeting in Chust, residents in the larger towns of Užhorod and Mukačevo gathered to protest the building of a nuclear plant in their region as well as the presence of Ukrainian nationalist activity in their midst. Reportedly, thousands of signatures were collected and sent in a petition to President Václav Havel demanding the return of Transcarpathia (Subcarpathian Rus') to Czechoslovakia.

During the RUKH proceedings in Chust, a manifesto was prepared by Transcarpathian affiliates of the Ukrainian Helsinki Group and sent to the Supreme Soviet of the Ukrainian S.S.R. and to President Havel of Czechoslovakia. The manifesto (published in the Ukrainian press in the West, *Homin Ukrajiny*, April 25, 1990) admitted that even local Transcarpathian members of RUKH and their own Ukrainian Helsinki affiliates, not to mention thousands of unaffiliated citizens of the region, have "conducted illegal agitation among the local population for the union of Transcarpathia to Czechoslovakia." Not surprisingly, the Transcarpathian affiliate of the Ukrainian Helsinki Group and RUKH declared their opposition "against separatism and violation of the unity of sovereign states including the Ukraine and for the maintenance of the present borders in Europe."

L'viv, Soviet Ukraine. In March 1990, the first issue of a new Carpatho-Rusyn publication, *Budytel'* (The Awakener), appeared in L'viv. It is the organ of the Society of Transcarpathian Students in L'viv (Zemljactvo zakarpats'kych studentiv u L'vovi), the western Ukrainian city where the members attend the university. The goals of the group are the following: (1) to return home after completing study as a true Transcarpathian intelligentsia in the service of the people; (2) to know the history and culture of Transcarpathia and not be ashamed of our native language; (3) to revive the old popular traditions (Bethlehem plays, Easter egg painting, etc.); and (4) to raise the spiritual and cultural level of our people without which we cannot hope to be a civilized society."

The new publication is in literary Ukrainian and, according to the author (Marija Majerčyk) of one article: "We proclaim to the whole world that we, Subcarpathian Rusyns, are a part of the great Ukrainian people and that our language and literature is and will remain the same as our brethren on this [northern/Galician] side of the Carpathians, and that we will struggle against all efforts to Russify us or to make us into some kind of distinct group which would thereby tear us away from our maternal roots."

Novi Sad, Yugoslavia. On May 12, 1990, a Union of Rusyns and Ukrainians (Sojuz Rusnacoch i Ukrajincoch) was established under the chairmanship of Professor Julian Tamaš, holder of the Chair of Rusyn Language and Literature at the University of Novi Sad. This is the first organization that hopes to unite all Rusyn and Ukrainian communities throughout all of Yugoslavia. Spokespersons for the group have said that their goal is to defend the

(The sign reads: Rusyn-Ukrainians.) I don't want to insult anyone. . . but it seems to me that someone now has the professional skills to create hybrid people.

cultural and national rights of Rusyns and Ukrainians within the rapidly changing political circumstances of Yugoslavia. Despite the proposed cooperation, there is no attempt to unite or consider that Rusyns and Ukrainians form a single people. The major press, cultural, and other media organs are still in the hands of the Vojvodinian Rusyns, with whom the Yugoslav Ukrainian community hopes to cooperate.

Prešov, Czechoslovakia. Since the beginning of 1990, the weekly newspaper, *Nove žyttja*, published by the Union of Rusyn-Ukrainians in Czechoslovakia (SRUCH) has conducted a series of interviews (Dr. Zuzana Hanudel', Dr. Jaroslava Zakres'ka, Dr. Jurij Mulyčak) with local linguists concerning the language question. Virtually all the respondants, who consider themselves Ukrainian linguists, responded that the idea to create a distinct Carpatho-Rusyn literary language is neither possible nor practical. One exception is the otherwise pro-Ukrainian cultural activist and professor Dr. Jurij Bača, who in the March 2 issue of *Nove žyttja* stated: "I believe it is quite possible to codify our language. The easiest way would be to choose from our various [Rusyn] dialects—Snina, Medzilaborce, Makovycja, Stara Lubovňa, etc.—those elements that are common in all our dialects and thereby write in the spoken speech using the Ukrainian [Cyrillic] orthography."

OUR FRONT COVER

Greek Catholic cathedral church of St. John the Baptist, Eparchy of Prešov, Czechoslovakia, built 1753-1754, and remodeled 1846. (Photo 1984: courtesy of Bishop Ján Hirka)

GREETINGS FROM THE CARPATHO-RUSYN RESEARCH CENTER

Bishop Ján Hirka
Gréckokatolícky Biskupský Úrad
Prešov, Czechoslovakia

Dear Bishop Hirka:

On behalf of the Carpatho-Rusyn Research Center, we wish to extend our warmest greetings on the occasion of your consecration as bishop of the Greek Catholic Eparchy of Prešov. For over two decades you have guided the eparchy through often very difficult times, and it is in large part through your efforts that the Greek Catholic Church survived in Czechoslovakia.

The Carpatho-Rusyn community in America, which today numbers 700,000 persons, has for nearly a century followed carefully the fate of its brethren in the homeland. Our Carpatho-Rusyn Research Center with its more than 6,000 supporters has, in particular, been concerned with the status of our people in Europe since the close of World War II.

On two occasions you and our center have communicated at some length concerning the problem of national assimilation among Rusyns in the Prešov Region and the potential role the Greek Catholic Church can play in alleviating that problem. We fully realize the difficulties you have faced in the past. But now, in the favorable political circumstances of the new Czechoslovakia and in the context of your status as bishop, we are certain you will act in the best interests of all the faithful in your eparchy, whether they are of Rusyn or Slovak background. Our heartfelt prayers and best wishes are with you.

Paul R. Magocsi, President
Carpatho-Rusyn Research Center
17 February 1990

Published in Rusyn on the "Voice of Rusyns" page of Nove žyttja *(Prešov), March 23, 1990.* —Editor

Mr. Mychajlo Tomčanij
Tovarystvo Karpats'kych Rusyniv
Užhorod, USSR

Dear Mr. Tomčanij:

It was with great pleasure that we received your letter of April 9 and further news about the creation of the Society of Carpatho-Rusyns in Užhorod earlier this year. We were particularly gratified to learn that the aims of your society are to encourage the study of the specific history, culture, and language of our Carpatho-Rusyn people and to encourage the rebirth of a Rusyn awareness among the Slavs of Transcarpathia.

Hopefully, you will be able to have Rusyn history and language taught once again to young people in the schools, so that younger generations will know that their own historical and cultural ancestors are Prince Laborec, Fedor Korjatovyč, Bishop Andrej Bačyns'kyj, Mychajlo Lučkaj, Aleksander Duchnovyč, Adol'f Dobrjans'kyj, Hryhorij Žatkovyč, and Avhustyn Vološyn among others, and not those who come from beyond Subcarpathian Rus'.

We were also very happy to learn that your organization hopes to maintain contacts with Carpatho-Rusyns in other parts of the world, especially the United States where the largest number of our people abroad reside. This will renew the long-standing historic ties between our peoples in America and the homeland, which unfortunately were disrupted by political circumstances beginning in 1939.

The Carpatho-Rusyn Research Center is now twelve years old. It is the largest and only cultural organization which promotes specifically a Rusyn understanding of the historical and cultural past of the Carpathian Rus' homeland. Thus, we welcome the work of all organizations which are concerned with fulfilling the precept of our national awakener, Aleksander Duchnovyč: "I Was, Am and Will Remain a Rusyn."

Paul R. Magocsi, President
Carpatho-Rusyn Research Center
21 May 1990

Published in Rusyn in Otčyj chram *(Užhorod), No. 2, July 1990, page 2.* —Editor

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ETHNOGRAPHIC RESEARCH ON RUSYNS IN AMERICA

Howard F. Stein, a psychoanalytic anthropologist, is professor in the Department of Family Medicine, University of Oklahoma Health Sciences Center, Oklahoma City, OK 73190 USA. Former editor of The Journal of Psychoanalytic Anthropology, *he is author of 130 scholarly and clinical papers, and of twelve books, including most recently* Maps from the Mind *and* Developmental Time, Cultural Space *(both published by the University of Oklahoma Press).* —Editor.

Introduction

The purpose of this essay is to stimulate ethnographic research among Rusyns in North America by identifying areas of theoretical and applied interest among graduate students in the social sciences. The background for this prospectus is the intensive (1968-1972) and intermittent (1972-present) field research that I have conducted among Rusyn- and Slovak-American families in the Steel Valley region of western Pennsylvania over the past two decades.

For the study of Rusyns (in eastern Europe or North America), the crucial *theoretical* issue is "What is a Rusyn?" and "What are the determinants of this group identity (as

well as of changes in this identity)?" The crucial *methodological* issue is "How does one go about answering these questions?" In *The Ethnic Imperative* (co-authored with R.F. Hill, the Pennsylvania State University Press, 1977) and in *The Psychoanthropology of American Culture* (New York: The Psychohistory Press, 1985), I have addressed a number of theoretical issues in the dynamics of group (not only ethnic or national) identities. Excellent methodological sources are Michael Agar's *The Professional Stranger: An Informal Introduction to Ethnography* (New York: Academic Press, 1980) and his *Speaking of Ethnography* (Beverly Hills, Ca: Sage, 1986), and James Spradley's *The Ethnographic Interview* (New York: Holt, Reinhart and Winston, 1979). Most recently, a clear, succinct enumeration of ethnographic field methods and issues has been offered by Stuart Plattner (*Anthropology Newsletter*, American Anthropological Association, January 1989, vol. 30, no. 1, pp. 32, 21) and George N. Appell (*Anthropology Newsletter*, September 1989, vol. 30, no. 6, pp. 48, 39).

The "glory" of the ethnographic method is that through long-term (many months to several years) living and working with a group—through techniques ranging from participant observation to open-ended and focused interviews to the study of documentary material and artifacts—one learns the richly contextual story that could not be told or learned via a strictly problem- or hypothesis-oriented approach, or via a one-time survey questionnaire. By working with people on a day-to-day basis, one learns their world, and thereby one learns better what kinds of questions to ask.

Fieldwork Topics

I suggest the following as topics for ethnographic research:

1. Traditional anthropological emphasis on *descriptive* accounts of peoples' customs, dress, music, rituals, values, symbolisms (e.g., *pysanký*), kinship structure, and their persistence/change over time; systematic inquiry into health beliefs and practices during illness episodes; life history studies of individuals as cultural exemplars (e.g., from "ordinary" people to charismatic leaders); research into language structure, usage, and boundaries; studies of individual and family life cycles, and of organizational (e.g., occupational, religious) cycles of activity; the exploration of inter-group relations over history; archaeological studies to establish continuities/discontinuities between temporal strata.

2. The question of "Rusyn-ness" as an ethnic or national or religious identity, that is, how one classifies oneself, interacting with how one (and one's putative group) is classified by others. Where does being a Rusyn begin and end, historically and geographically, not only in eastern Europe but in the United States and Canada? What are the boundaries of a group identity, what are its markers, and what are the conditions whereby group boundaries become more permeable and more rigid? What is the relationship between such cultural identities as Rusyn, Slovak, Ukrainian, Russian, Soviet, American, Canadian, etc.? To borrow from Shakespeare, What's in a name? What do people prefer to call themselves (and what is the personal and intra-group significance of such choice?), and how do others label one's group? For instance, in the United States many people choose to call themselves Rusyns, others Carpatho-Rusyns, others Ruthenians or Ruthenes, yet others Rusnaks, still others Slovaks (or, more specifically eastern Slovaks; or more specific yet, Slovaks from Prešov or Užhorod, etc.), yet others Slovak Americans, Rusyn Americans, Ukrainian Americans, others still, "100% Americans," others yet Byzantine Catholics or Byzantine Slavs, and finally, "our people," albeit without a designated referent.

For many people, their ethnic or national identity is not "all" that they are, or how they identify themselves all of the time; that is, ethnicity or nationality is not always "all-or-nothing." It is often *situational*, which leads to the question: In what situation(s) do people identify themselves as Rusyn, or otherwise? In many steel mill towns, many millworkers not only work for a company, but identify themselves as loyal unionists or as steelworkers, etc., that is, they assume an occupational identity as well as, if not superseding, their ethnic one. In what circumstances, then, does a person's Rusyn-ness take on significance, public or private?

Scholars should inquire into the developmental, situational, interpersonal, institutional, and political context(s) of such choices, as well as their personal meanings. What is the relationship between seemingly objective, structural social facts (e.g., ethnolinguistics, village or region of origin, group nomenclature, customs [e.g., naturalistic versus abstract designs on Easter eggs] and what we might deem to be more subjective, interpretive assessments about what is and what is not authentically one's religion or ethnicity or nationality? Further, what is the relationship between one's "roots" and what might be called the "root seeking" of one's origins? Scholars would do well to know their own biases and preferences as to what they think and feel a group "really" is or should be called, and proceed to try to understand others' labels as these people select and experience them. In sum, the question is: What (and who) is a Rusyn (etc.)? According to whom? What is the meaning of being a Rusyn (etc.) to oneself and to others? This question of group labels leads to a further issue of personal and group meanings.

3. Is one's ethnicity or nationality a pan-human, primordial, constant, unchanging, continuous, or permanent if not eternal identity? Or are such identities and identifications contextual, modern rather than trans-historical, changing, situational, ideological, discontinuous in nature? When we say, for instance, that being Rusyn is what one "is," is it possible for one to change or modify one's ethnic affiliations, loyalties, meanings? What is the relationship between group identities, at a given era, and sociocultural change such as acculturation (becoming culturally like people different from one's "own") and assimilation (becoming structurally absorbed into another population, such as in the Soviet Union or the United States or Canada)? Both within a person's sense of self, and in one's relationships with others, what is the relationship or the boundaries between, say, one's Rusyn-ness and his or her Americanness, or maleness or femaleness, his or her occupational identity (mill worker, executive, secretary), and so on? While at one time in eastern European history, for many populations, religion and ethnicity were fused, such is rarely the case now; so, what then would be the relationship between one's Rusyn-ness and one's own Catholic-ness or Orthodox-ness, etc.? Further, we may ask not only what is changed in cultural change, but what are the feelings and meanings associated with the change?

Based on ethnographic studies of national and ethnic identification in Quebec and Hawaii, Handler and Linnekin

argue, for instance, that "there is no essential, bounded tradition; tradition is a model of the past and is inseparable from the interpretation of tradition in the present. . . [The] invention of tradition is not restricted to such self-conscious projects [as cultural revivalism or nativism]. Rather, the ongoing reconstruction of tradition is a facet of all social life, which is not natural but symbolically constituted" (Richard Handler and Jocelyn Linnekin, "Tradition, Genuine or Spurious," *Journal of American Folklore*, vol. 97, no. 385, 1984, p. 276). As a marker of personal and social identity, "ethnicity," in this view, is a mode of thought and feeling, not an autonomous category in nature. Human groups are continuously forming, changing, breaking up, assimilating cultural materials from other groups, and revising their very way of representing and defining themselves. Scholars unwittingly often become apologists for, rather than interpreters of, ideologies of group identity. Far from being an invariant, universal "thing" that all people somehow "have" or are, ethnicity and national identity can be understood as symbols of ongoing processes. We human beings perceive and experience our group boundaries to be our social skins. This cultural epidermis—for Rusyns, for us all—has the function of protecting the vulnerable inside from what people perceive to be threats to it from the outside. Thus, rather than looking only to cultural content, we would do well to examine the dynamics and functions of group boundaries for Rusyns in eastern Europe and in North American societies. In sum, then, ethnic or national Rusyn-ness as an identity referent can be (variously) relatively fluid or rigid, regressive or progressive, all encompassing or situational, inclusive or exclusive. Ethnicity "is" what ethnicity "means" to those who invoke and manipulate its meaning.

4. Rusyn culture (which I am now using as a shorthand for the diversity of terms and views which might be used) can be studied ethnographically in a variety of *institutional* contexts: families (extended, nuclear; in eastern Europe, in North America; in rural or urban settings), ethnic fraternal or mutual assistance organizations, churches, workplaces, community festivals, work-related organizations (e.g., local and national unions), folklore, cultural medical beliefs and practices (its ethnomedical system), the visual and musical arts, political systems (e.g., the interplay between Rusyn political organization in eastern Europe and that of the Ukraine or in North America, that of local Rusyn community organizations in a city, and the politics of the ward system, the state, etc.). An ethnographic approach would facilitate both intensive studies of individuals, families and local communities, and comparative studies or perhaps studies of Rusyns in widely varying social contexts. Such studies would not only expand available knowledge about Rusyns, they would also contribute to the construction of social science theory about group identities, what they are, how they come about, how they change, and what their functions are for those who fuse their ethnicity with the definition and sense of their very humanity.

5. How does one, from infancy, *become* a Rusyn or Rusyn American or Rusyn Canadian? What are the patterns of parent-family-child interaction that become the developmental substratum upon which rests the foundation of subsequent Rusyn religious, political, occupational, and other beliefs and practices? For instance, in my own study of evil-eye beliefs and apotropaic rituals among Slovaks and Rusyns in western Pennsylvania (*ETHOS*, vol. 2, no. 1, Spring 1974, pp. 15-46), I found that projected hostility between mother and infant played a crucial role in establishing the plausibility for that later cultural belief in the power and danger of the evil eye. Through the careful study of family interactions, and of the socialization of the young, one can discover how Rusyn culture becomes part of the self, how the culture is modified, how cultural institutions serve and express personal needs, and so forth.

6. There is yet another, often neglected, dimension to the issue of "becoming" a Rusyn, one that is part of the dynamics of adulthood rather than exclusively of childhood. From my ethnographic and historical study of Slovak and Rusyn Americans in western Pennsylvania, I discovered that many if not most members of the great immigration from central and eastern Europe (1880-1914) did not originally think of themselves in ethnic or national terms, but instead, in terms of the local village, town, or county (*župa*) from which they orginated. The sense of ethnicity and of nationa*lism* was one largely created in North America rather than in Europe, and which process in turn intensified nationalistic sentiments and political movements back in the homeland. This suggests that greater attention be paid to the process of becoming a Rusyn (or another ethnonational identity) in relation to adult, in addition to childhood, issues of identity. Here, a crucial institution for study is the ethnic parish and the fraternal or self-help organization (e.g., Greek Catholic Union), as an instrument alternately of Americanization and of ethnic revitalization.

Methodological Concerns

I suggest the following as theoretical problems researchers need to keep in mind:

1. An ethnographic approach can help the observer—and the group being studied—to understand problems and pathologies of the group, and perhaps even to design interventions or recommendations for addressing these issues. It will, of course, be important for the observer to distinguish between his or her construction of a problem as an outsider to the group, from the perceptions and approaches to solution (ranging from religious to clinical treatment to political) held within the group under study. Examples that come readily to mind are alcoholism, depression, child abuse and neglect, marital discord, magical beliefs such as the evil eye and other locally named folk etiologies, and so forth.

It is important to identify constituent or sub-groups within the Rusyns, and to determine which cultural markers or boundaries are most significant to its members, e.g., nationality, religion, regionalism, political affiliation, etc. Thus, one must investigate intra-Rusyn identities (and their interplay with Rusyn-ness), such as Byzantine or Greek Catholic or various eastern Orthodox belief systems and affiliations; local groups as Bojkos, Lemkos, Huculs, etc.; local variants of ideological or pragmatic communism or socialism; various occupational identities; etc.

3. The converse of (6) is to determine the appeal, at different historical eras, of various supra-local or pan-ethnic movements and identities, e.g., Ukrainian identity, Russian or Soviet identity, eastern Slovak assimilation, and numerous Pan-Slavic currents.

4. Finally, an important component of any study is "locating" the observer or scholar in relation to the subject. In psychological terms, this is called "countertransference,"

which consists of the observer's or therapist's often unconscious reaction to the group being studied or patient being treated. To help diminish observer bias, it is essential that one studying Rusyns (or any group) become familiar with his or her own attitudes toward the group being studied, how one feels about them, the relationship between one's own values and those held by the group. Greater self-knowledge, often obtained through lengthy discussion of the process of fieldwork with one's social science supervisors or even through personal therapy, helps reduce the inevitable biases and distortions brought to the study of a group—even if one is in fact studying one's very own ethnic or national group (see George Devereaux, *From Anxiety to Method in the Behavioral Sciences*, The Hague: Mouton, 1967).

Conclusion

For both Carpatho-Rusyns in North America and in eastern Europe—and their historic interaction—there is a rich, untapped field of ethnographic research. To summarize, that field ranges from (1) particularistic ethnohistorical or ethnolinguistic reconstruction and the recording of cultural materials before they recede beyond memory, to (2) interpretive contributions toward the understanding of the process by which ethnic and national nomenclatures and their subjective meanings come about and change, to (3) comparative studies that will deepen our understanding, for instance, of populations inhabiting border regions and identity issues associated with them, studies that will in turn advance our understanding of the significance of psychological as well as geographic boundaries in human affairs. Such ethnographic inquiries will simultaneously help Rusyns better understand themselves and help scholars understand what is uniquely Rusyn and what Rusyns share with other groups by virtue of their membership in the human species.

Howard F. Stein
Oklahoma City, Oklahoma

RECENT EVENTS

St. Paul, Minnesota. On February 4, 1990, a celebration entitled "Eastern Europe at Freedom's Gate" was held in the Capitol Rotunda. The celebration was sponsored by representatives of sixteen central and eastern European ethnic groups honoring the democratic advances in Europe and the contributions of those cultures to Minnesota and to their own countries. Included were displays detailing the histories of the people of the region and news of current events. A variety of ethnic dance and music groups performed throughout the afternoon. Following a procession of flags and people in ethnic costume, Governor Rudy Perpich and representatives of each of the participating groups spoke briefly on how the changes affect Minnesota and the European countries. Representing Carpatho-Rusyns was Lawrence Goga, president of the Rusin Association of Minnesota.

Lawrence Goga (far right), President of the Rusin Association of Minnesota, at the "Eastern Europe at Freedom's Gate" celebration, alongside Susan Masley Hartwigsen, Governor Rudy Perpich, Peter Hnath, and Lola Perpich.

St. Paul, Minnesota. On April 11, 1990, Governor Rudy Perpich announced the creation of a Commission on Eastern Europe. He created the commission to promote the study of eastern European history and geography in Minnesota schools, increase Minnesota's understanding of the cultural and ethnic diversity of eastern Europe, and provide recommendations to increase public and private business opportunities between Minnesota and the people of eastern Europe. The commission will continue the work begun by the organizing committee for the "Eastern Europe at Freedom's Gate" celebration that was held at the State Capitol on February 4. Among appointees to the commission, Lawrence Goga, president of the Rusin Association of Minnesota, will represent Carpatho-Rusyns.

Minneapolis, Minnesota. On April 29, 1990, the Rusin Association of Minnesota sponsored a lecture by Dr. Paul R. Magocsi, "Religion and Nationality in the Carpathians." The speaker discussed the historic background and present status of the Greek Catholic and Orthodox churches among the Rusyns of Poland and Czechoslovakia.

Bratislava, Czechoslovakia. On June 16, 1990, The Rusyn Renaissance (Rusyns'ka Obroda) organization hosted a conference for Rusyns from all parts of Czechoslovakia at the Friendship Center (Dom Družby) in Bratislava in order to meet with Dr. Paul R. Magocsi, president of the Carpatho-Rusyn Research Center. The event was advertised in local newspapers and among the attendees were Carpatho-Rusyns living in Prague, Olomouc, Bratislava, and other Czech and Slovak cities as well as from the Prešov Region in eastern Slovakia. The meeting was hosted by Dr. Ivan Bycko, deputy in the Slovak Parliament for the Medzilaborce district. Dr. Magocsi spoke about Carpatho-Rusyns in the United States and answered questions about his scholarly works and the publications of the Carpatho-Rusyn Research Center which were on display.

RECENT PUBLICATIONS 1985

With this issue we begin a new year in our on-going survey of recent publications. These are from 1985 and are listed alphabetically. Many are published in eastern Europe and are difficult to obtain, but most can be found in research libraries of major universities (California at Berkeley, Harvard, Illinois at Champaign-Urbana, Indiana, Toronto, Yale) or in institutions like the Library of Congress, New York Public Library, and Cleveland Public Library. Although these places allow limited access, do note that many local libraries can obtain these works upon request through Interlibrary Loan. Titles which can be purchased will be designated as such. —Editor

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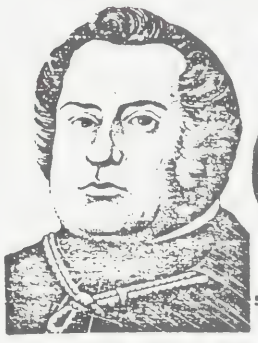

Я Русинъ былъ, есмь и буду

ОТЧИЙ ХРАМ

Видання Товариства карпатських русинів

ЮНІЙ '90

РУСИН: НАЦІЯ, НАРОДНІСТЬ, ЕТНОС?

Дорогі русини Закарпаття і за його межами!

Шановні наші друзі!

Радісно сповіщаємо, що наше Товариство карпатських русинів мужніє організаційно, на його позиції стає все більше прихильників, відданих активістів. Як уже писалося в офіційній пресі, своє історію обласне Товариство зачало третьої суботи февруара сього року. Тепер народжуються його організації на городському і районному рівнях. Першою у марті була створена Мукачівська міськрайонна організація. У третю суботу мая на установчій конференції в Ужгороді народилася Ужгородська організація, яка покликана об"єднати русинів та друзів русинства, які мешкають в обласному центрі і в Ужгородському районі. Слідуючий благородний крок зробили русини Свалявщини: туй у другу неділю июня засновано районну організацію. Діють ініціативні групи по підготовці установчих конференцій у Великому Березному, Виноградові, Воловці, Берегові, Іршаві, Міжгір"ї, Хусті, Рахові, інших районних центрах.

Отже, наше русинство набирає сили, розпрямляє крила. То добре, бо громадою легше добитися справедливої цілі.

А цілі русинів ясно викладені у їх Статуті. Ми, русини, виступаємо за відродження історії, звичаїв, культури, традиційних ремесел, народних промислів і занять, за збереження історичних, археологічних, архітектурних та культурних пам"яток краю; за сприяння вивченню історії та красознавства Карпатського регіону в школах області; за створення фонду Товариства для проведення місій милосердя і культурних заходів, випуск власних історичних, етнічних, культурних та літературних видань... Наше Товариство готове співробітничати з усіма товариствами, організаціями, спілками, окремими громадянами, незалежно від їх національності, віросповідання, місця проживання.

Багато тих, хто слабо знає ці призабув історію русинства, часто звідується: хто ми такі, русини, яке наше майбутнє, на що розраховуємо?

Знайте, дорогі краяни. На вимогу більшості делегатів у постанові установчої конференції Ужгородської міськрайонної організації Товариства записано так: керівництву Товариства порушити перед компетентними органами питання про юридичне право повернення бажаючим національності "русин". Немало закарпатців мріють про той день, коли у їх паспортах у графі національність буде красуватися: Русин. Старші люди пам"ятають і гордяться, що в їх метриках так і значилося: РУСИН.

Для підтвердження правомірності постановки такого питання нижче посилаємося на окремі історичні документи.

1944 г. сентября 9, Люблин.

Соглашение между правительством Белорусской Советской Социалистической Республики и Польским Комитетом Национального Освобождения об эвакуации белорусского населения с территории Польши и польских граждан с территории БССР

Отдел I

Общие положения

Статья I

Обе договаривающиеся стороны обязуются по подписании настоящего соглашения приступить к эвакуации всех граждан белорусской, украинской, русской и русинской национальностей, проживающих в Белостокском, Августовском, Сокульском, Шуцинском, Ломжинском, Высоко-Мазовецком, Бельском, Бяло-Подлясском уездах и других районах Польши, где могут оказаться граждане белорусской, украинской, русской и русинской (подчерки. нами) национальностей, которые пожелают переселиться с территории Польши в Белоруссию, и приступить к эвакуации всех поляков и евреев, состоявших в польском гражданстве до 17 сентября 1939 г., проживающих в западных областях БССР и желающих переселиться на территорию Польши.

"Документы и материалы по истории советско-польских отношений", т.УШ, январь 1944- декабрь 1945г. М., Наука, 1974, ал 213-219

FROM THE EDITOR

Recently, a friend and colleague from the Washington, D.C. area, Dr. Elaine Rusinko, sent me a provocative article from *The Washingtonian* (September, 1990, pp. 103-105), entitled "So You Want a Government Job." In it, columnist Victor Gold muses over the number of lengthy applications required for a government job and the difficult and sometimes unanswerable questions an applicant must plow through in order to complete such applications. More specifically, Gold focuses on an imaginary person who has just been named prospective ambassador to "Ruthenia" and who, upon examining the complex applications, wonders if it is worth the bother. "Perhaps the idea of being an ambassador isn't as attractive as it first seemed. I mean, they don't even carry *USA Today* in Ruthenia," he complains.

In an amusing and satirical tone, the article accurately describes the reams of paperwork required in the application for a U.S. government job, and it should evoke a chuckle in anyone who has ever been involved in the process. With regard to his choice of country, I suspect that Mr. Gold assumed he was on safe ground—and was unlikely to offend anyone—by having the prospective ambassador assigned to a back-water nation which few would recognize, which no one could find on a contemporary map, which is apparently too barbaric to make available a popular American newspaper, and which for all intents and purposes is purely mythical: Ruthenia!

A mythical Ruthenia? Look again, Mr. Gold. Ruthenia, or Carpathian Rus', is alive. It lives within its people in Poland, Czechoslovakia, and just over the border in the Soviet Ukraine. In all these places, Rusyns are coming together and forming societies to represent their claims and their demand to be recognized as a distinct ethnic group (see the *C-RA*, XIII, Nos. 1 and 2, 1990). They are producing publications to air their views, have been corresponding with the Carpatho-Rusyn Research Center, and, in the case of the Rusyn Renaissance Society in Czechoslovakia, have even sent representatives to the United States for talks with Americans of Carpatho-Rusyn origin. It is no longer possible, if it ever was, to view Carpathian Rus' as a mythical land.

We might also point out to Mr. Gold that the subject of the awakening of Carpathian Rus' has come to the attention of all Europe, and has found its way into European newspapers. It is interesting to note that one reason for this interest in Rusyns is a fascination with Andy Warhol, the American pop artist of Rusyn background. In an article in London's influential daily, *The Independent* (May 9, 1990, p. 10), Edward Lukas provides a thumb-nail sketch of Rusyn history, referring to the Rusyns' attempts "to reverse the effects of 40 years of communist pressure to 'disappear'." He indicates that the communist era *Czechoslovak Encyclopedia* defines the term Rusyn as " 'an old-fashioned name for Ukrainians living in the territory of former Austria-Hungary . . . differing partly from other Ukrainians in dialect'," but that "like most entries in communist encyclopedias, this entry bears little relation to reality." He goes on to describe the activities of the Rusyn Renaissance Society, and discusses the significance of the founding of the Warhol Museum in Medzilaborce. In an interview with Lukas cited in the article, Dr. Mychal Turok, head of the Rusyn Renaissance Society, states that although it is debatable that Rusyn roots could be found in Warhol's art, nevertheless Warhol was Rusyn and the founding of a museum in his name is a matter of self-esteem and self-confidence for Rusyns. Turok adds that whatever decision Soviet Rusyns make in the future regarding their political affiliations, in his view Carpathian Rus' itself unquestionably belongs in Czechoslovakia.

Elsewhere, in an issue of Europe's equivalent of *USA Today* entitled *The European* (July 6-8, 1990, p. 14), columnist Askold Krushelnycky reports that the Warhol Foundation in New York has said it will not donate one of the artist's works for the Warhol Museum in Medzilaborce, but that this affair has not yet been settled. Krushelnycky estimates that there are "as many as five million Ruthenians scattered throughout eastern and central Europe," and that although they "feel a close link with the Ukraine . . . they emphasize their distinct dialect and folkloric traditions." For information on the museum, Krushelnycky interviewed Dr. Mychajlo Hyrjak, chairman of the Union of Rusyn-Ukrainians of Czechoslovakia. Unlike Mychal Turok, quoted in Lukas' article, Hyrjak states that the Rusyns' future " 'lies with the Ukraine . . . [because] no other country is going to support our determination to keep alive our traditions and allow us proudly to call ourselves Ruthenians'."

The Rusyn revival and the Rusyn-Ukrainian struggle, evident in the divergent points of view in these two articles, have clearly become a subject for the international news media in Europe. The Rusyn revival, and Andy Warhol, have put Carpathian Rus' on the map and in the minds of the European community. It will be largely up to the Rusyn groups in Poland, Czechoslovakia, and the Soviet Ukraine to continue defining their cause and to represent their claims to the world community. And these claims should not be perceived as a threat to anyone or to any other group. Rusyns are simply finding their voice, the voice to which they are entitled as a distinct and integral ethnic group. Victor Gold and other columnists now will have to find some other mythical land. Ruthenia—Carpathian Rus'—is definitely not in that category.

A Forum on Carpatho-Rusyn Heritage

THE CARPATHO-RUSYN AMERICAN

The *Carpatho-Rusyn American* (ISSN 0749-9213) is a quarterly publication of the Carpatho-Rusyn Research Center, Inc., a non-profit cultural organization whose purpose is to promote knowledge about all aspects of Carpatho-Rusyn culture through the publication and distribution of scholarly and educational material about the Carpatho-Rusyn heritage in Europe and America.

General inquiries concerning the Carpatho-Rusyn Research Center, and all communications concerning this publication, should be directed to:

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JOSEPH W. TKACH

Like most Americans, you probably have found in your mail more than once an unsolicited copy of a magazine called *The Plain Truth*. The magazine is in its fifty-fifth year and is the official organ of the Worldwide Church of God. This fundamentalist Christian sect, which believes in the infallibility of the Bible and the divinity of Jesus Christ, was founded over half a century ago by Herbert W. Armstrong. Just before Armstrong died in early 1986, he named his top aide, the evangelist Joseph W. Tkach, to succeed him.

Since that time Tkach has been pastoral general of the Worldwide Church of God, which has some 94,000 devoted members in more than 120 countries and annual revenues that exceed $200 million. From the church's headquarters in Pasadena, California, Tkach presides over the church and its affiliate organizations. He is chancellor of its educational institution, Ambassador College; president of a philanthropic organization, the Ambassador Foundation; and chairman/editor-in-chief of *The Plain Truth*, which is published in six languages and deals with political, social, and other contemporary issues as well as religious concerns. Tkach also heads the review committee of the Worldwide Church of God's syndicated news-oriented television program, *The World Tomorrow*, rated in 1989 by the Nielson organization as one of the top three religious programs in the United States.

Because of his media influence, Tkach has had access to leading American business and political figures, including former Presidents Nixon and Reagan. No less extensive are Tkach's ties with foreign leaders in countries like Israel, Japan, Thailand, Sri Lanka, and Jordan. In each of these countries the Worldwide Church's Ambassador Foundation has provided extensive funding for schools, hospitals, and other humanitarian concerns.

But who is this religious leader that has been able to reach millions and millions of Americans, certainly more than his 94,000 devoted followers? Although Tkach has been reluctant to speak clearly about his early background, recently published biographical information based on documentary evidence and oral interviews with his family provides the following picture.

Joseph William Tkach was born in 1927 in Chicago, Illinois. He was the youngest of five children born to Vasil Tkach and Mary née Zavoda, both of whom were Carpatho-Rusyns from Svidník, then a village but today a growing town in the Prešov Region of northeastern Czechoslovakia. The family's name Tkach (sometimes spelled in English as Takach, or in its West Slavic form of Tkáč, or Hungarian form as Takács) is quite common among Carpatho-Rusyns.

The young Joseph grew up during the 1930s in a quiet Chicago working-class ethnic neighborhood heavily populated by Slavs and other eastern and southern Europeans. Together with his family he attended Sts. Peter and Paul Orthodox Church, at the time affiliated with the Russian Metropolia, today the Orthodox Church in America. After attending high school, Tkach served in the U.S. Navy toward the end of World War II (1945-1946) and then returned to his native Chicago where he worked for the Hupp Aviation Company. He married Elaine Apostolos in 1951, with whom he has had three children.

Sometime during the 1950s Tkach discovered the Radio Church of God—as the Worldwide Church was then known.

He was baptized into that church in 1957, and was ordained a deacon and then local elder in the early 1960s, about which time he left his job at Hupp Aviation to work full-time in Worldwide's ministry. In 1966, he went to the church's headquarters in Pasadena, attended its Ambassador College, and worked in the local ministry. His rapid rise through the ranks began in 1979, when the church's founder H.W. Armstrong appointed Tkach director of church administration and eventually his hand-picked successor.

During the past few years the evangelistic organizations in the United States have been rocked by scandals which have gained nation-wide attention and which have resulted in declining membership. While the Worldwide Church of God, has its share of disaffected members and critics, it does not recruit members, does not solicit donations, and has not been involved in any financial mismanagement. The church continues to flourish, and much of the credit must go to the leadership abilities of its current leader.

Traditionally, whether in their Carpathian homeland or in the United States, Rusyns have been and remained faithful to their churches. In that sense, the evangelical leader Joseph W. Tkach continues in a long line of leaders of various theological persuasions who were of Carpatho-Rusyn background and who have made their mark in the religious history of the United States. These include the father of Orthodoxy in America, the Reverend Alexis Toth; the visionary Roman Catholic convert, Sister Miriam Theresa Demjanovich; and Joseph Tkach's namesake—although no relation—the first and long-time bishop of the Byzantine Ruthenian Catholic Church, Bishop Basil Takach.

Philip Michaels

RELIGION AND THE REVOLUTION OF 1989: THE ORTHODOX PERSPECTIVE

The political changes in Czechoslovakia following the Revolution of November 1989 brought both positive and negative developments in the religious life of Carpatho-Rusyns. One very important achievement was the consecration of Ján Hirka as bishop of the Greek Catholic Eparchy of Prešov (see the *C-RA*, XIII, No. 2, 1990). Along with such successes, however, has come a renewal of the friction between Greek Catholic and Orthodox Rusyns, in particular with regard to the question of church property.

Archbishop Nikolaj of the Prešov Orthodox Eparchy had this to say about that matter (*Nove žyttja*, March 2, 1990): "We cannot accept as just the view that all church property in its entirety be returned to the Greek Catholic Church, because some of that property is in the service of the faithful who today are Orthodox. In the interest of justice and the avoidance of further damage, I think it is necessary to divide the property on the basis of a mutually acceptable agreement." In answer to a question about the Orthodox Church and its relationship to cultural and nationality questions, Archishop Nikolaj responded: "The Orthodox Church has always urged people to be nationally conscious. . . . We want to continue in this direction . . . as well as to encourage further international relations with Rusyns abroad. . . . We will remain proud that we are Orthodox and that we were and still are Rusyns."

It is also interesting to consider the problem of church relations through the eyes of local Rusyn villagers. In an article entitled "What Kind of Democracy?" published in the Voice of Rusyns section of *Nove žyttja* (May 25, 1990), Ivan Rinkovs'kyj writes:

"The whole world has been talking about our [Czechoslovak] republic as an example of democracy. We are praised for having introduced democracy quickly, efficiently, and—happily—without any bloodshed. All of that sounds nice, but it seems to me that our 'Velvet Revolution' has still not been completed. Let me be more concrete.

"I live in Litmanová in Stará L'ubovňa county [*okres*]. Unfortunately, we have two faiths—Orthodox and Greek Catholic. There would be nothing wrong with that if recently there did not arise any provocation on the part of the Greek Catholics. It is true that there were problems even before the Revolution, still under Communist rule, when the Greek Catholics would not allow us Orthodox to carry out our services in our church. The problem was decided by the county council of Stará L'ubovňa, which declared that we should hold our services in the chapel that is also in our village and that the county council would provide us funds to expand the size of the chapel in order to accommodate us. And so we filled out the necessary forms to enlarge the chapel as was proposed to us. . . . When we completed all the formalities [with various levels of governmental authority], our local village council [in Litmanová] did not agree. Its decision was based on the conclusion that we Orthodox are a minority and that we must adapt to the Greek Catholic majority. Finally, the Stará L'ubovňa county authorities agreed to restore the chapel and the Litmanová village council agreed to expand the chapel if we proved to be more numerous. We officially received the chapel from the county authorities on September 17, 1989. . . . The situation began to be complicated when it became obvious that the chapel was very small (45 square feet). When on Sundays thirty-five of our faithful came to the chapel there was hardly any space. So we asked again to expand the chapel.

"Perhaps that request provoked and angered the Greek Catholics who are now forbidding our faith to be practiced. The situation went so far that one Sunday the Greek Catholics forbade the Orthodox priest who serves us from neighboring Orjabina to come to our village. That Sunday we faithful prayed among ourselves. The following Sunday, the Greek Catholics stood at the road entering our village and stopped all cars and buses in order to check whether our priest was there. However, our priest had come to Litmanová the day before and so was able to serve the Sunday liturgy. But when the Greek Catholics found out what was going on, they all gathered in front of the chapel and began to insult us, yelling that if we want to be Orthodox we should go to Moscow. They also insulted our Orthodox priest, demanding that he should swear never again to come to Litmanová. We turned to the police, but they said they are not prepared to get involved in religious affairs. The Stará L'ubovňa county authorities have since reconfirmed that we have a right to practice our religion, but what does that mean if, in fact, the real situation is otherwise?

"All of this is quite troubling, because we did not expect this kind of democracy. We only hope that someone who is able will help us resolve our difficult situation."

Compiled and translated by Philip Michaels

OUR FRONT COVER

The June 1990 front cover of *Otčyj chram*, the official newspaper of the Society of Carpatho-Rusyns (Tovarystvo Karpats'kych Rusyniv) founded in Užhorod in February 1990.

IN REMEMBRANCE: VICAR GENERAL PETER E. MOLCHANY (1902-1990)

On August 22, 1990, the Right Reverend Mitred Peter E. Molchany, Vicar General of the American Carpatho-Russian Orthodox Greek Catholic Church, passed away after a brief hospitalization. Vicar General Molchany was Pastor Emeritus of St. Nicholas Carpatho-Russian Orthodox Church in Homestead, Pennsylvania since 1985, when he retired from the active priesthood. He is survived by his wife of 65 years, Pani Emily, and their son, Dr. Ernest Molchany, who had been caring for his father in recent years at the Chicora Medical Center in Chicora, Pennsylvania.

The Burial Service for a Priest was celebrated along with a Hierarchical Divine Liturgy by His Grace, the Right Reverend Bishop Nicholas Smisko, on August 24 in St. Nicholas Church where Father Peter had been pastor for 48 years. Bishop Smisko was assisted by several priests, and the service was attended by hundreds of faithful.

Father Peter was born in Passaic, New Jersey, on July 20, 1902, to the Reverend Nicholas and Anna Molchany, who were descendants of four generations of priests. His father was among the first Greek Catholic priests who came from the old country in order to minister to the needs of the thousands of newly-arrived Carpatho-Rusyn immigrants in the United States.

Father Peter's education was broad and varied. He attended a number of institutions of higher learning, including the University of Youngstown, St. Charles College, St. Mary's Seminary in Baltimore, Maryland, and St. Bonaventure College in Allegeny, New York. He continued his education in Europe at Comenius University in Bratislava, Czechoslovakia, and at the Royal Academy of Theology in Prešov, Czechoslovakia. Among his degrees are a B.A. and an M.A. in Liberal Arts, a Master of Philosophy, a Master of Theology, and a Master of Canon Law. He holds the distinction of being the first and only American to become a director and cantor prefect of Carpatho-Rusyn plainchant (*prostopinije*) at the Prešov seminary. After his marriage to Emily Korinko, he was ordained a priest on July 19, 1925.

Father Peter was sent first to Warren, Ohio, where he organized a Greek Catholic congregation. He was then appointed to take charge of a church in Clairton, Pennsylvania, which was embroiled in court litigation, but the parish's problems prevented him from becoming pastor there. He was subsequently assigned to St. John's in Homestead, which also became involved in the 1930s religious struggle of the Greek Catholics for the preservation of the Eastern traditions, rituals, married clergy, and culture, all of which were threatened with elimination by the Roman Catholic hierarchy in America as well as by official Vatican decrees. Unwilling to tolerate Roman Catholic domination and threats, Father Peter participated in the organizing of the American Carpatho-Russian Orthodox Greek Catholic Diocese along with Father Orestes P. Chornock and numerous other Greek Catholic priests.

At the same time, he and hundreds of parishioners from St. John's Greek Catholic Church formed a new congregation, St. Nicholas Orthodox Greek Catholic Church, in Homestead. Until his retirement Father Peter was the parish's only pastor. He also served as statistician, historian, and documentarian for Archbishop Athenagoras of the Greek Orthodox Church, as well as Vicar General of the

The Right Reverend Mitred Peter E. Molchany

American Carpatho-Russian Orthodox Greek Catholic Diocese, a position to which he was elected in 1938 in Bridgeport, Connecticut. In January 1952 he was elevated to the respected status of Mitred Protopresbytyr through the office of the Ecumenical Patriarchate of the Orthodox Church. For twenty-four years he was also Professor of Dogmatic Theology and Canon Law at Christ the Savior Carpatho-Russian Orthodox Greek Catholic Seminary in Johnstown, Pennsylvania, and saw over the years 75 of his students ordained to the priesthood.

Along with his activities and duties as pastor of St. Nicholas Church, Father Peter spoke widely in the Pittsburgh area, served for several decades as chair of the annual American Carpatho-Russian Day at Kennywood Park, and wrote extensively for church publications. He assisted in the organization and establishment of a number of parishes in the diocese. And with his vast firsthand experience in the Greek Catholic Church's celibacy struggle and turmoil of the 1930s, he was frequently called upon as an expert witness in court trials involving a number of parishes.

Father Peter's passing heralds the end of an era in the history of the American Carpatho-Russian Orthodox Greek Catholic Church. A caring pastor, he was loved and respected by all. He was also among the most courageous of leaders, unafraid to take a daring stand in defense of the integrity and spiritual and cultural life of Carpatho-Rusyns in America. In this, he was a model for us all as we witness our people at present striving to preserve their identity in the homeland. *Vičnaja jemu pamjat'!*

Patricia A. Krafcik

RECENT EVENTS

Dayton, Ohio. In May 1990, the Krajane Carpatho-Rusyn Dance Ensemble celebrated its fourteenth anniversary. Since 1976, the group has averaged twelve performances a year including well-attended ethnocultural events such as the Dayton International Festival and Eastern European Days in North Dayton. The ensemble has distinguished itself as a disciplined and enthusiastic folk dance group. Director Marie Kovaljak Dimiduk and dance teachers Deborah Dimiduk, Donna Dimiduk, and Dennis Dimiduk have taught over one hundred graduates over the years. While ninety percent of their repetory has been Carpatho-Rusyn, they also include Slovak, Ukrainian, and Czech dances. The word *krajane*, which means fellow countrymen, was chosen as the name of the ensemble in honor of the Rusyn immigrants who used this term endearingly of their compatriots with whom they worked and whose new lives they shared in the United States. The *C-RA* salutes Krajane on its fourteenth anniversary.

McKean, Pennsylvania. On July 13-15, 1990, twenty Carpatho-Ukrainians from the United States and Canada, who implied that they represent the Carpatho-Rusyn community in North America, met at the invitation of the Reverend Julius Kubinyi to discuss the present situation in their former homeland, which they call the Carpatho-Ukraine. Following their meeting they issued a proclamation which welcomed all democratic efforts in their homeland that are "working for an independent Ukraine" and for the revival of the Greek Catholic Church.

On the other hand, the proclamation criticized the Society of Carpatho-Rusyns in Užhorod for its so-called "political 'Rusynism,' that is, its convictions about a distinct Rusyn nationality." Special attention was directed against "those individuals in North America who have inspired such people in Transcarpathia, pushing them on the road to separatism from the Ukrainian nation" or even unity with Czechoslovakia or Hungary. "We, in particular, condemn the group around Professor Paul R. Magocsi of Canada [president of the Carpatho-Rusyn Research Center] and his supporters who have nothing in common with the desires and interests of the people of Transcarpathia. Thus, we intend to uncover the perfidious tendencies of this group, and in this regard we call on the whole Ukrainian community [of North America] which for a long time has indulged the seemingly undamaging activity of the holder of the Chair of Ukrainian History at the University of Toronto [Paul R. Magocsi]."

To achieve these goals, the group decided to form a commission for Relations and Information about Carpatho-Ukrainians composed of Professor Alexander Baran, Dr. Joseph Danko, Vasylyna Kopinets, the Reverend Julius Kubinyi, Professor Michael Pap, and Professor John Fizer. The coordinator of the commission, to whom all communications should be sent, is Professor Vasyl Markus, 2247 West Chicago Avenue, Chicago, Illinois 60622-4828. The group's proclamation was published widely in the Ukrainian press in North America as well as in Czechoslovakia: *Nove žyttja* (Prešov), August 17, 1990, p. 6; and in the Soviet Union: *Zakarpats'ka pravda* (Užhorod), August 25, 1990, p. 4.

In an open letter to Ukrainians in North America and Europe, dated September 20, 1990 and sent to (but as yet unpublished in) the Ukrainian press in those two continents, the president of the Carpatho-Rusyn Research Center, Dr. Paul R. Magocsi, welcomed the creation of the new commission and "all initiatives whose goal is to provide information . . . about the Carpatho-Rusyn homeland." The letter also welcomed the commission's goal "to uncover the activity" of the Carpatho-Rusyn Research Center, "since there is often much misinformation about our work and point of view in the Ukrainian press both in North America and Europe." Finally, since "present-day political circumstances . . . are freer and more open than ever, we invite Ukrainians in North America and in Europe" to read the *Carpatho-Rusyn American* as well as our center's other publications and, thereby, "to find out directly for themselves about the work of the Carpatho-Rusyn Research Center and its long-time goals."

Harrogate, England. On July 21-26, 1990, the IV World Congress for Soviet and East European Studies was held in Harrogate, England. More than 1,500 scholars from over two dozen countries participated in the conference which is held once every five years. This year was unique for Carpatho-Rusyn studies, because for the first time scholars from each of the countries where Rusyns live came together to discuss in an international forum the status of the group during this era of rapid political change.

On July 25, a two-hour session took place entitled, The Persistence of Regional Culture: Rusyn-Ukrainians in the Carpathians and Abroad. The speakers and their topics were: Dr. Oleksa Myšanyč, Institute of Literature, Ukrainian Academy of Arts and Sciences (Kiev, Soviet Union)—"The Fate of Regional Cultures: From Subcarpathian Rusyns to Transcarpathian Ukrainians"; Dr. Mykola Mušynka, Ukrainian Research Institute, Pavel Šafárik University (Prešov, Czechoslovakia)—"The Present Status and Perspectives for the Regional Culture of Rusyn-Ukrainians in Czechoslovakia"; Olena Duc-Fajfer, Institute of Slavic Languages and Literatures, Jagiellonian University (Cracow, Poland)—"The Lemkos in Poland"; Ljubomir Medješi, Ruske Slovo Publishing House (Novi Sad, Yugoslavia), "The Problem of Cultural Boundaries in the History of Ethnic Groups: The Case of the Yugoslav Rusyns"; and Dr. Paul R. Magocsi, Departments of History and Political Science, University of Toronto (Toronto, Canada)—"Made or Re-Made in America: Nationality and Identity Formation Among Carpatho-Rusyn Immigrants and Their Descendants."

The presentations were followed by a useful discussion about language and national identity with members of the audience that included Slavists from eastern and western Europe, the Soviet Union, and North America. This historic scholarly session was made possible by the Carpatho-Rusyn Research Center with supplemental financial support from the International Council for Soviet and East European Studies and the Soros Foundation in New York City. The essays of the five participants as well as the discussion that followed (recorded by Andrzej Zięba of Cracow) and will be published in a bi-lingual edition in Novi Sad, Yugoslavia. The volume will include each talk in the language in which it was presented (Lemko, Ukrainian, Vojvodinian Rusyn, etc.), as well as in English translation.

A second panel dealing with Carpatho-Rusyns was also held at the Harrogate Fourth World Congress. It was sponsored by a newly-founded Carpatho-Rusyn Studies Group convened by Professor Paul J. Best, University of Southern

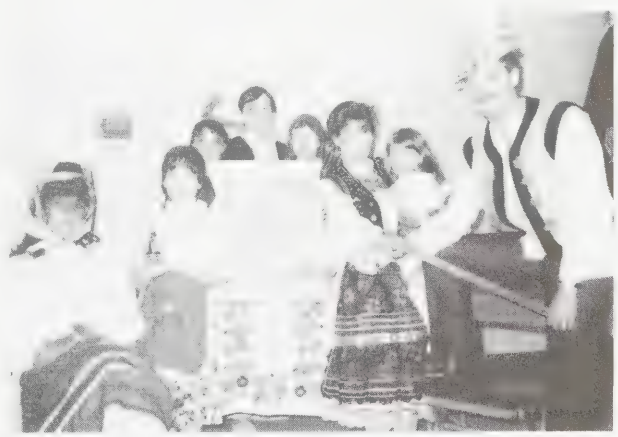
Ljubomir Medješi, Dr. Mykola Mušynka, Olena Duc-Fajfer, Dr. Paul R. Magocsi, and Dr. Oleksa Myšanyč at the IV World Congress for Soviet and East European Studies in Harrogate, England.

Connecticut (New Haven, Connecticut), and included five presentations that focused specifically on Lemko Rusyns in Poland: "The Lemko Question" by Paul Best; "Materials in the Polish State Archives in Przemyśl Concerning the Lemkos" by Dr. Zdzisław Konieczny, Polish State Archives (Przemyśl, Poland); "Political Orientations Among the Lemkos in the Inter-War Period (1918-1939)" by Jarosław Moklak, Institute of History, Jagiellonian University (Cracow, Poland); "Poland and Political Life in Carpathian Rus' and Among Carpatho-Rusyns in North America, 1918-1939" by Andrzej Zięba, Institute of Polonia Studies, Jagiellonian Univesity (Cracow, Poland); "The Secrets of the Village of Wolosate" by Leszek Mnich (Polańczyk, Poland); and "The Lemko Question on the Pages of 'Country Knowledge' Publications" by Wiesław Wojcik, Central Mountain Library (Cracow, Poland). Most of the papers in this session have been published and are available with information about the Carpatho-Rusyn Studies Group from: Professor Paul J. Best, Political Science Department, Southern Connecticut State University, New Haven, Connecticut 06515.

Harrisburg, Pennsylvania. On July 22, 1990, St. Ann's Byzantine Catholic Church held its annual Slavic-American Day Picnic on the parish grounds. A Carpatho-Rusyn informational display was among the attractions at the picnic, which customarily brings in large numbers of visitors from Harrisburg and a wide surrounding area. The exhibit included books distributed by the Carpatho-Rusyn Research Center, handouts about Rusyns, a map of the Subcarpathian region, and a Carpatho-Rusyn flag. In addition, videos pertaining to Carpatho-Rusyns were shown at the booth throughout the day. The videos included a performance given by the Lemkovyna Folk Ensemble from Poland, the Lemko Association's reenactment of a Lemko wedding, the Soviet-made Hucul film *Shadows of Forgotten Ancestors*, and footage of the February 1990, trip to Czechoslovakia and Subcarpathian Rus' by American Byzantine Catholics hierarchs and church members. Also on display were Richard Custer's photographs of various Byzantine Catholic and Orthodox churches from across Pennsylvania that were founded by Subcarpathian and Galician Rusyns. The exhibit was organized by Richard Custer of Palmyra, Pennsylvania, a parishioner of St. Ann's; he was assisted by Dave Felix of Johnstown, Pennsylvania.

Nice, France. On July 27, 1990, Dr. Paul R. Magocsi was invited as president of the Carpatho-Rusyn Research Center to join the International Association for the Defense of Threatened Languages and Cultures (Association Internationale de Défense des Langues et Cultures Menacées—AIDLCM) during its fifteenth annual congress held this year in Nice from July 20 to 29. The Association, whose executive office is in Liège, Belgium, is concerned primarily with cultural activity on behalf of linguistic minorities throughout Europe. Traditionally, the last day of the annual congress includes a Mass conducted in the languages of the various minorities. This year both the mass and homily at the St. Étienne Church in Nice were given in the Provencal language by Msgr. Georges Franzi of Monaco. Dr. Magocsi was asked to recite the Lord's Prayer in Carpatho-Rusyn, using the new translation by the Reverend František Krajnjak of Medzilaborce, Czechoslovakia (see the text in the *C-RA*, XII, No. 4, 1989, p. 9).

Ambridge, Pennsylvania. On July 31, 1990, St. John the Baptist Orthodox Church held its annual Summer Festival. The event this year featured an extensive display of Carpatho-Rusyn ethnic and educational items. The display included a variety of embroideries and costumes from various villages and regions throughout the Carpathian area, as well as ceramics, head scarves (*chustkŷ*), axes (*sokirŷ*), authentic icons written in traditional Carpathian style, woodcarved items, *pysankŷ*, wedding wreaths, and religious, linguistic, and educational books. The items in the display were borrowed from the private collections of Jerry Jumba of Herminie, Pennsylvania; John Righetti of Mars, Pennsylvania; and Harry Coe of Aliquippa, Pennsylvania. Staffing the display were Dave Felix of Johnstown, Pennsylvania; Richard Custer of Pottstown, Pennsylvania; and Keith Koshute of Windber, Pennsylvania. In addition, traditional Carpatho-Rusyn foods were served, including stuffed cabbage (*holubkŷ*), dumplings and cabbage (*haluškŷ*), *pirohŷ*, and *pagač* (a bread dough stuffed with potatoes and cheese).



Young parishioners of St. John the Baptist Orthodox Church in Ambridge, Pennsylvania, who worked at the Carpatho-Rusyn display booth in Carpatho-Rusyn regional costumes at the parish's Summer Festival: (left to right) Anna Cowan, Leslie Kouvolo, Jolene Vanyo, Ryan Kouvolo, Cathleen Kouvolo, Paula Yeager, Caitlin Righetti, and John Kirish.

McKees Rocks, Pennsylvania. This summer the Slavjane performing folk art ensemble began a membership campaign among Rusyns of Western Pennsylvania while maintaining a vigorous performance schedule which will culminate in thirty

performances for the year. The graduation of some members of the ensemble last spring left open a limited number of positions in the group. The membership drive will continue until Slavjane reaches their preferred number of approximately sixty members. In the last twenty-one years, Slavjane has placed thirty of their graduates with full college scholarships as performers with the Duquesne University Tamburitzans in Pittsburgh, Pennsylvania.

Slavjane has received an invitation from the mayor of Medzilaborce and the Rusyn Renaissance Society in Czechoslovakia to perform in the Festival of Culture and Sport in Medzilaborce in late June 1991. Should Slavjane realize their goal to perform alongside Carpatho-Rusyn ensembles from six other countries, it would be the first time that an American Carpatho-Rusyn ensemble performed in the East European homeland. Slavjane is looking forward to raising funds so that they may send their talented young performers to this major cultural event in the homeland. On October 12, the Greek Catholic Union gave an initial contribution of $10,000 to help Slavjane reach their goal of $75,000. Contributions for this cause are kindly welcome and may be mailed to: Slavjane European Fund, 511 Walden Way, Imperial, Pennsylvania 15126.

Leuven, Belgium. From August 19 to 24, 1990, the Tenth International Economic History Congress was held at the Catholic University of Leuven (Louvain) in Belgium. The congress included a two-day session on Emigration from Northern, Central, and Southeastern Europe organized by Dr. Andrzej Brożek of the Polonia Institute, Jagiellonian University in Cracow, Poland, and Dr. Julianna Puskás of the Historical Institute, Hungarian Academy of Sciences in Budapest, Hungary. Twenty-four speakers from ten countries participated, and in the section dealing with ethnic community formation and the development of identities, Dr. Paul R. Magocsi spoke on the topic "Nationality and Identity Formation Among Carpatho-Rusyns in America."

Kiev, Soviet Union. From August 27 to September 3, 1990, the first congress of the recently-established International Association of Ukrainianists (Mižnarodna Associacija Ukrajinistiv) was held in Kiev, the capital of the Soviet Ukraine. More than 350 scholars (many of non-Ukrainian background) participated in the 10 sessions of the congress. Of the 226 papers delivered, 9 dealt with historical and contemporary issues about Carpatho-Rusyns. These included Dr. Mykola Mušynka (Šafárik University, Prešov)—"The Contemporary Status of Research on the Culture of the Ukrainian Population of Eastern Slovakia"; Dr. Jurij Bača (Šafárik University, Prešov)—"Conditions for the Development of Ukrainian Literature in Czechoslovakia"; Professor Julijan Tamaš (University of Novi Sad)—"The Traditional Culture of Rusyns and Ukrainians in Yugoslavia"; Dr. Bohdan V. Hrabovec'kyj (Institute of Social Sciences, L'viv)—"The Development of Ethnicity in Transcarpathia During the Period of Feudalism [to 1848]"; Professor Mychajlo P. Tyvodar (Užhorod University)—"Folk Traditions in Transcarpathia: Their Past and Present Status"; Professor Pavlo P. Čučka (Užhorod University)—"Ukrainians and the Rusyn Movement in Transcarpathia"; Janko Sabadoš (Belgrade, Yugoslavia)—"Historiography Dealing with the National and Cultural Life of Rusyns and Ukrainians in Yugoslavia"; and two papers by the president of the C-RRC, Professor Paul R. Magocsi (University of Toronto)—"The Lemko Rusyn Republic and Political Thought in the Western Rus' Lands During the Interwar Period" and "Carpatho-Rusyns in America: Their National Identity and Relations with the Homeland." With the exception of Tamaš and Magocsi, all papers presented a Ukrainian understanding of developments. The presentation by Magocsi on the Lemkos and Western Rus' political thought, which took place in the session on history and historiography at the Institute of History of the Ukrainian Academy of Sciences, prompted a spirited and at times emotional response from the audience.

Kiev, Soviet Union. On August 29-30, 1990, Mychajlo Tomčanij, chairman of the Society of Carpatho-Rusyns (Tovarystvo Karpats'kych Rusyniv) was delegated by the recently-established organization (see the *C-RA*, Vol. XIII, No. 2, 1990, p. 5) to come to Kiev to meet with Dr. Paul R. Magocsi, president of the C-RRC. Mr. Tomčanij reviewed the recent activity of the Society of Carpatho-Rusyns and its several branches throughout Transcarpathia (Subcarpathian Rus'), whose existence reveal the increasing popularity of the new society.

Tomčanij also made it clear that members of the Society of Carpatho-Rusyns have a clear sense that Carpatho-Rusyns form a distinct nationality and that the Rusyn homeland, which they call by its historic name Subcarpathan Rus' (Podkarpats'ka Rus'), should have its own autonomy within the Soviet Ukraine, which in turn would be a sovereign part of a federative Soviet Union. The Rusyn language, moreover, should be taught in schools and, alongside Ukrainian, be one of the two official languages of Subcarpathian Rus'.

Mr. Tomčanij also presented these views at a discussion organized by Dr. Magocsi to acquaint Carpatho-Rusyns from Soviet Transcarpathia with their brethren from the Prešov Region in Czechoslovakia. Present at the discussion were: Margarita Mihajlova and the writer Ivan Petrovcij, who along with Tomčanij are members of the board of directors of the Society of Carpatho-Rusyns; Dr. Jurij Bača and Dr. Mykola Mušynka represented by his son Oles'), who are active in the Rusyn revival in the Prešov Region; and Fedir Zubanyč, a writer from Transcarpathia resident in Kiev.

Fedir Zubanyč, Ivan Petrovcij, Dr. Jurij Bača, Dr. Paul R. Magocsi, Oles' Mušynka, Margarita Michaljova, and Mychajlo Tomčanij meet in Kiev.

Užhorod, Soviet Union. In May 1990, the Society of Carpatho-Rusyns (Tovarystvo Karpats'kych Rusyniv) published the first issue of a new newpaper, *Otčyj chram* (The Home of Our Fathers). The new publication intends to help fulfill the objectives of the Society of Carpatho-Rusyns, founded in Užhorod in Feburary 1990 (see the *C-RA*, XIII, No. 2, 1990, p. 5). These objectives include informing the Rusyn population of Soviet Transcarpathia about who they are and what are their "roots." Ostensibly, the local Ukrainian-oriented cultural institutions failed to do this during the past forty years. In its opening editorial, *Otčyj chram* stated that the national renaissance now taking place in the Soviet Ukraine has called for the "protection and fulfillment of the needs of all nationalities and ethnic groups living in the Ukraine." This includes Rusyns, which the editor specifically has underlined as Carpatho-(*Karpats'ki*) and not Transcarpathian (*Zakarpats'ki*) Rusyns. Their object in choosing such a term is to include all Rusyns living in the Carpathian region, not simply those living in Soviet Transcarpathia. Moreover, the prefix "Trans-" describes the region from the perspective of Ukrainian Galicia and Kiev, a perspective not necessarily accepted by Carpatho-Rusyns.

Prague, Czechoslovakia. On May 17, 1990, the Society of Friends of Subcarpathian Rus' (Společnost přátel Podkarpatské Rusi) was established in Prague and officially registered with Czech governmental authorities on July 19, 1990. According to its statute, the goal of the new organization is "to bring together those citizens of our country, as well as those who live beyond the boundaries of our republic, who wish to learn more about Rusyn and Ukrainian culture, history, ethnography, folkloric traditions and customs, and the natural beauty and tourist attractions in those lands where Rusyns live."

The founders of this Prague-based society are mostly Rusyns and their descendants who have lived since World War II in Bohemia and Moravia, as well as Czechs who may have had ties with Subcarpathian Rus' during the interwar years when that province (today Soviet Transcarpathia) was part of Czechoslovakia. The new society considers itself the continuation of similar organizations that existed in the 1930s, such as the Subcarpathian Rusyn Matica (Matice Podkarpatoruská) in Prague and the Association for the Friends of Subcarpathian Rus' (Klub přátel Podkarpatské Rusi) in Bratislava.

In a letter (dated August 15, 1990) to the president of the Carpatho-Rusyn Research Center, the chairman of Society of Friends of Subcarpathian Rus', A. Veličko has called for "closer contact and cooperation" with our center. He further writes that "in the future, we would like, following the policy of President Havel, to join the rest of Europe. The goal of our Society is to have Subcarpathian Rus' return to the ranks of Europe as well." The organizers also hope to invite toward the end of 1991 representatives of all organizations from whatever country in order to establish a worldwide organization to be called the Friends of Subcarpathian Rus'.

For further information, write A. Veličko, Čimická 2/1021, 18200 Praha 8, Czechoslovakia.

Medzilaborce, Czechoslovakia. In July 1990, the first issue of *Rusyn* appeared. This is a sixteen-page publication in a magazine format with an attractive cover in color. It is described as a "cultural and Christian magazine" published by the Andy Warhol Society in Medzilaborce under the editorship of Ivan Šafranko, Vladyslav Hrešlyk, the Reverend František Krajnjak, Dr. Mychal Turok-Heteš, Dr. Mychal Bycko, and Aleksander Zozuljak (the latter is interestingly also editor-in-chief of *Nove žyttja*, published by the Union of Rusyn-Ukrainians of Czechoslovakia in Prešov).

The new magazine considers itself the organ of the Rusyn Renaissance Society (Rusyns'ka Obroda), and among its twelve goals are to uncover the richness of the Rusyn language, culture, history, and achievements of its past leaders; to strengthen a Rusyn national consciousness among the people and struggle against Slovakization; to help in the process of codifying the Rusyn language; and to inform the public of the work of the Andy Warhol Society in Medzilaborce. The first issue includes articles on Rusyn culture in Europe and also on the artist Andy Warhol. At present, *Rusyn* is published entirely in the Rusyn language, based primarily on the dialectal forms in the region of Medzilaborce and Snina. The magazine *Rusyn* deserves the support of Americans of Rusyn background. Contributions of any amount will be appreciated and can be sent to the Carpatho-Rusyn Research Center (indicating your desire that they be forwarded to the magazine *Rusyn*) or directly to: *Rusyn*, Spoločnost Andy Warhola, 06801 Medzilaborce, Czechoslovakia.

Kiev, Soviet Ukraine. On July 28, 1990, Archimandrite Jefimij Šutak was consecrated in St. Vladimir's Cathedral in Kiev as the new bishop of the Orthodox Eparchy of Mukačevo and Užhorod. The eparchy is under the jurisdiction of the Moscow Patriarchate, specifically within the Ukrainian Exarchate, which recently was renamed the Ukrainian Orthodox Church. The former Ukrainian Exarchate of the Russian Orthodox Moscow Patriarchate was, in July 1990, raised to the status of a "distinct" church in an effort to respond to the wave of nationalist sentiment in the Soviet Ukraine. There, many Orthodox adherents are being attracted to the Ukrainian Autocephalous Orthodox Church—independent of the Moscow Patriarchate and under the leadership of Patriarch Mystyslav Skrypnyk (resident in South Bound Brook, New Jersey)—which was restored as a legal body in June 1990. In Soviet Transcarpathia (Subcarpathian Rus') there does not seem to be any support for the Ukrainian Autocephalous Church, where Orthodox adherents are generally content with remaining under the jurisdiction of the Moscow Patriarchate.

Bishop Jefimij Šutak is a native of Transcarpathia, born in Chust in 1934. After serving in various parishes in the Russian S.F.S.R., he returned to his native land in 1980, where he served as confessor at the Ascension Convent in Čumaleve near Tjačiv until his present elevation as bishop of the Mukačevo-Užhorod Eparchy.

EVERY LANGUAGE NEEDS POETS AND NOVELISTS

Upon his recent return from Toronto, where he held a research scholarship from the Carpatho-Rusyn Research Center, the Lemko-Rusyn poet from Poland, Petro Trochanovskij (Murjanka), wrote to the Reverend František Krajnjak of Medzilaborce, Czechoslovakia, explaining his work on an anthology of Lemko-Rusyn literature. Trochanovskij asked for examples of present-day younger writers in Czechoslovakia who used the Rusyn language. "I must admit," responded Krajnjak in the Voice of Rusyns column of the newspaper *Nove žyttja* (May 11, 1990), "that I am ashamed. Ashamed of whom? Of those who for 46 years worked only in Ukrainian so that our literary field produced nothing. We have no Rusyn poetry nor prose among present-day writers. . . . If we want to raise up our people, we must create new literary works in the Rusyn language!"

Among the Rusyn-language literary works sent by the Reverend Krajnjak to Petro Trochanovskij for his literary anthology, the most recent was written nearly four decades ago, in 1954, by Anna Vladŷkova.

Mamko moja, ne bijsja

Jak ja bŷla iši mala
moja mamka povidala:
'Divko moja, ljub tŷ svoje,
ne zabŷvaj slovo moje.
Chran' rusyns'kŷj narod smilo,
to je moje, tvoje dilo.'

. . . . . .

Ne bijtesja, mamko moja,
ne zrečus' vašoho slova,
svojich predkiv, ljuba, ljublju,
inakšov ne bŷla-m, ne budu!
Rokŷ u nas tjažkŷ bŷly,
ukrajins'kŷ slova vsjadŷ 'byly'
Tŷm slovam mŷ ne rozumily,
lem naspamjat' jich učily.
Oj, probud'tesja rusynŷ,
štobŷ na vas bŷly pŷšnŷ—divkŷ, sŷnŷ.
Štobŷ plodŷ nasŷch otciv ne propaly,
štobŷ hrobŷ nasŷch predkiv ne plakaly.

Mother, Don't Worry

When I was still young
My mother told me:
'Daughter, love what is yours,
And don't forget my words.
Defend with courage our Rusyn people,
That is both your task and mine.'

. . . . . .

Don't worry, mother,
I will not betray your language,
I love my ancestors,
I have not and will not act otherwise!
These years have been hard on us,
Everywhere the Ukrainian language was forced on us,
Even though we did not understand that language
Which we have learned only by rote.
Oh, wake up Rusyns,
So that you—our sons and daughters—will have pride,
So that the efforts of our fore-fathers will not be forgotten,
So that the graves of our ancestors will not weep.

Compiled and translated by Philip Michaels

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CARPATHO-RUSYN AMERICAN©

A Forum on Carpatho-Rusyn Ethnic Heritage

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FROM THE EDITOR

The last decade of this century has begun in the midst of turmoil. We all grapple with the morning and evening news, attempting to sort out the good, the bad, and the unimportant. We try to comprehend our own role in world affairs, searching for those threads which connect us with people and events which may be in our backyards or which more often seem hopelessly far away. While much of the world's attention is presently focussed on the Middle East, the political and social situation in the Soviet Union and East Central Europe has hardly been stagnant. Events there have driven home the message that there are no easy solutions to the problems created in the past several decades. The euphoria of the Revolution of 1989 has not been forgotten, but it has surely given way to the harsh reality that positive change—if and when it comes—will come slowly, painfully slowly.

What are the positive changes for our people? They are now beginning to be able to stand up and say that they are Rusyns. They have come together in the countries in which they find themselves and have organized groups in a way that would have been difficult or unimaginable only a few years ago. Within less than a year, five new organizations that are specifically Rusyn in orientation have been established:

Lemko Association (Stovaryšynja Lemkiv) in Legnica, Poland, founded in April 1989;

Society of Carpatho-Rusyns (Tovarystvo Karpats'kych Rusyniv) in Užhorod, USSR, founded in February 1990;

Rusyn Renaissance Society (Rusyns'ka Obroda) in Medzilaborce, Czechoslovakia, founded in March 1990;

Friends of Subcarpathian Rus' (Společnost přátel Podkarpatské Rusi) in Prague, Czechoslovakia, founded in October 1990;

Rusyn Matka Society (Ruska Matka) in Ruski Kerestur, Yugoslavia, founded in December 1990.

The Carpatho-Rusyn Research Center has greeted each of these new organizations. See, for instance, the letters to the most recently-established groups in Prague and Ruski Kerestur reprinted in this issue. In all cases, we were first contacted by the organizers, and we have responded with a concerted effort to provide what at this stage is still limited to moral support, information, and publications. We recognize the courage of our brethren in the European homeland who sometimes face formidable odds in their attempts to protect and promote Rusyn culture and social interests.

In Soviet Transcarpathia, Rusyns struggling for recognition of their identity have been unfairly accused of ties with the KGB and criticized for trying to weaken the growing national movement in other parts of the Soviet Ukraine. In the Prešov Region, Rusyns are called "separatists" and "extremists" by supporters of the pro-Ukrainian orientation. In Poland, Greek Catholic and Orthodox Rusyns have been harrassed by a powerful Roman Catholic majority because of their faith. And finally, within the Rusyn community itself, our people face a denominational division between Orthodox and Greek Catholics, a division which has contributed to some internal struggles, but which, we pray, will eventually be resolved.

As we think about the efforts of our people in the homeland to survive and flourish, let us follow their initiative by strengthening our ties with them and by keeping ourselves informed. The *C-RA* will continue to bring together information about the various organizations and their activities and will continue to air the views of individuals within these organizations as they pursue their goals. A second step in strengthening our ties with our Rusyn brothers and sisters in Europe is through financial support.

At a time when other Americans of eastern European background have helped the economic, cultural, and general democratic evolution in the homelands of their ancestors, Rusyn Americans have so far been reluctant to respond in any concrete manner. For instance, each of the organizations listed above is in desperate need of the basic tools of communication which we take for granted—typewriters, photocopiers, computers, and printers.

Rusyn organizations in Europe are not asking for financial donations. They are asking for the tools to do the job. And what is that job? Namely, to promote the cultural and economic welfare of Rusyns through the traditional democratic means of informing and mobilizing their own people and lobbying the governments of the countries where they live. The C-RRC is constantly asked by our European brethren for the kind of tools mentioned above. Several hundred dollars can still go a long way in achieving what the Revolution of 1989 has now made possible—the spiritual and cultural renewal of the Carpatho-Rusyn people.

Thanks to modern technology and political change, we are no longer separated by distance or by totalitarian regimes from our people in Europe. We now have a chance to contribute positively to their future. Will we, Americans of Carpatho-Rusyn background, meet the challenge?

Donations to the Carpatho-Rusyn Research Center are tax deductible. Please indicate on your check of $100.00 or more, "Rusyn Cultural Fund," so that your contribution will be earmarked for the purposes outlined above.

A Forum on Carpatho-Rusyn Heritage

THE CARPATHO-RUSYN AMERICAN

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GEORGE J. DEMKO

The Geographer of the United States and the director of the Nelson A. Rockefeller Center for Social Sciences at Dartmouth College are only the most recent of the many distinguished titles held by Dr. George J. Demko. Both reveal, however, an underlying theme in Demko's life: an abiding effort to apply his professional experience to the well-being of society, whether it be through government service or through higher education.

George Demko was born in 1933 in the small steel mill town of Catasauqua in southeastern Pennsylvania. His mother, Anna née Scarba, of mixed Slovak/Polish parentage, was born in a nearby Pennsylvanian town. His father, George Demko came from the Carpatho-Rusyn village of Klokočov in the Prešov Region of what is today far eastern Czechoslovakia. "Big George the Rusnak," as Demko's father was known, followed the path of so many other Carpatho-Rusyns in the years before World War I. As a ten-year-old lad, he emigrated to eastern Pennsylvania in 1905 and began work immediately sifting slate in Mahanoy City, then working the coal mines in McAdoo, and finally graduating to the steel mills in Catasauqua. This meant that "little George" was raised in a blue-collar working class environment so typical for millions of Americans of southern and eastern European backgrounds.

After completing his high school education in Catasauqua, the young Demko joined the U.S. Marine Corps (1951-1955), serving in the Korean War where he was wounded in action. After returning home to eastern Pennsylvania he attended nearby West Chester University (1955-1958) and then went on to Pennsylvania State University where he received his Ph.D. in 1964. Throughout these formative years, Demko was able to pursue his love of geography and to focus, in particular, on questions related to demography and the movement of people. Beginning in 1965, he was able to share his knowledge with students and professional colleagues for nearly two decades as professor of geography at the Ohio State University.

Always keenly aware of his eastern European background, Demko has done some of his most important scholarly work on areas in that part of the world. For instance, his book on the *Russian Colonization of Kazakhstan* (1970) remains the standard work on the subject. He also travelled and taught widely as a visiting professor at Moscow State University (1981) and earlier at Comenius University in Czechoslovakia (1975)—an experience, as he says, which helped to clarify his identity as an American of Carpatho-Rusyn background.

But Demko has never been an ivory-tower academic. An energetic organizer, he has served on innumerable governmental and professional advisory boards. He was the first executive director of the American Association for the Advancement of Slavic Studies, and at his intiative it was transformed into an international scholarly, membership organization. The capstone to such activity was his appointment in 1984 as director of the Office of the Geographer at the U.S. Department of State in Washington, D.C. Within five years, Demko transformed the little-known four-person operation into a dynamic and innovative office with a staff of 24 specialists. Under his direction, the office provided for State Department officials a whole host of analytical studies on contemporary issues, such as the "geography" of terrorism, AIDS, drugs, refugees, and territorial conflict. The aim of these studies was to discover how past and current spatial patterns might help foreign policy analysts predict where future problems might arise.

Despite the intellectual and professional challenges of Washington D.C., working in the center of high-level governmental decision making has its costs. It was, in particular, the need to avoid the restrictive and often deadening impact of bureaucratic maneuvering that Demko was drawn to accept the directorship of the newly-established Rockefeller Center at Dartmouth College in New Hampshire. Once again in an academic environment, Demko has been able to devote most of his energies to writing and teaching. His next book, *The Why of Where: Modern Geography for Everyone*, to be published next year by Doubleday, will in large part fulfill Demko's dream of bringing the discipline he knows so well to the largest number of people. Another project he is determined to complete is a regional and cultural geography of Slovakia. This, as he says, would make it possible to apply his professional expertise in order to understand further the richness of his Carpatho-Rusyn heritage.

Philip Michaels

THE RUSYN-UKRAINIAN DEBATE IN THE PREŠOV REGION

As the democratic process unfolds in Czechoslovakia, supporters of the pro-Rusyn and pro-Ukrainian orientations have increased their criticisms of each other. Those who favor the Rusyn orientation argue that forty years of Communist rule and a Ukrainian nationality policy have caused widespread Slovakization. A return to a Rusyn identity is the only way to save the people from Slovakization. Those who favor the Ukrainian orientation also admit certain mistakes of the past—for which they, too, blame the former neo-Stalinist Czechoslovak Communist regime—but they argue that "creating" a Rusyn nationality will lead to further assimilation with Slovaks.

The pro-Ukrainian orientation consists primarily of the intelligentsia in Prešov. They have been increasingly critical of what they describe as Rusyn "separatists" and "extremists" in Medzilaborce. Even those who agree that the name Rusyn should be used, see this as a temporary measure until a Ukrainian identity is fully established among the rural masses. Dr. Mykola Mušynka (*Družno vpered*, No. 4, Prešov, 1990, p. 2), who was recently reinstated to a research post at the Šafárik University in Prešov, summed up his understanding of the problem by inadvertently using a popular image from Lenin: "Sometimes it happens that in order to make two steps forward, it is necessary to take one step backward. We have taken such a step backward [at the congress of January 20, 1990, in Prešov, which established the Union of Rusyn-Ukrainians of Czechoslovakia—SRUCH]. We have done this in the sense that from a pure Ukrainian platform we have accepted a Rusyn-Ukrainian platform. It was absolutely necessary to do this, because if we will distance ourselves from the popular (though not political) Rusyn orientation, then we will lose what little we still have. I would say this: if there is a group of Rusyns who want to be Rusyns and not Slovaks, then in ten years they will probably sing [the Ukrainian national anthem], "Šče ne vmerla Ukrajina" (The Ukraine Has Not Yet Perished); that is, they will become convinced Ukrainians. But if we reject them, they for certain will become Slovaks."

In contrast, the Rusyn perspective was summed up by Dr. Michal Bycko, initiator of the Andy Warhol Museum Society and founding member of the Rusyn Renaissance in Medzilaborce. In an article for the "Voice of Rusyns" page of *Nove žyttja* (April 20, 1990), he wrote:

"Recently my name has been mentioned several times among Rusyns and Ukrainians. I receive all kinds of letters at home, even some whose authors threaten to liquidate me physically. I really cannot understand why. One letter writer says it's because I am trying to make Slovaks out of Rusyns. Another informs me . . . that it is Rusyns who have Rusynized villages in the Svidník region and other areas that were originally Slovak. In the end, a hundred letters will have a hundred different points of view. But for me it doesn't make any difference because what I am and what I will remain is simply a continuation of what my grandfather, grandmother, father, and mother were. They were simply Rusyns.

"Since the beginning of the Revolution [of 1989] I have taken part in the Rusyn renaissance movement. . . . When two months ago we declared that we want to codify the Rusyn language on the basis of the dialects in the Medzilaborce or Snina regions we knew it would not be easy.

"And what is my view of the Ukrainian language? I respect and consider it the literary language of Rusyns, since we have no other. . . . However, I am sorry if Prešov's Ukrainians disagree, but I really cannot accept the name Rusyn-Ukrainian nor the name of our new organization [Union of Rusyn-Ukrainians of Czechoslovakia—SRUCH]. I believe SRUCH should include both Rusyns and Ukrainians. If that were the case, even those who declare themselves Slovak would return to their Rusyn identity. But I am convinced that not one of those would declare him or herself Ukrainian. . . . Let there be two official nationalities—Rusyn and Ukrainian.

"In conclusion, it seems to me that democracy is not going to be for everyone for much longer. In any case, democracy doesn't exist so that we can insult or threaten one another. With regard to the Rusyn problem, I do not divide people into Communists, supporters of the Public Against Violence party or Civic Forum, or liberals. I am concerned with all honest Rusyns, regardless of their politics. But one thing really bothers me—that many talented Rusyns, intellectuals, and working class people still are afraid to say openly: 'I Was, Am, and Will Remain a Rusyn'."

A more serious aspect of the Rusyn-Ukrainian struggle is the political fate of Ivan Bicko of Bratislava (no relation to Dr. Mychal Bycko). Ivan Bicko was delegated as a deputy of the Slovak Parliament after the November 1989 revolution in Czechoslovakia, and in that capacity he represented the Medzilaborce district and was part of a delegation of Rusyns from the Prešov Region who visited Rusyn Americans in the United States in April (see the *C-RA*, Vol. XIII, No. 1, 1990, p. 11).

Upon his return home, Deputy Bicko actively entered the election campaign as a Rusyn candidate from the Medzilaborce district on the ticket of the Public Against Violence party in Czechoslovakia's first free elections in nearly four decades. Just two days before the elections (June 6, 1990), Deputy Bicko was removed from the electoral slate of his party. No explanation was given, although everyone knew what such a move signified: Ivan Bicko ostensibly had been an informer for the secret police during the years of Communist rule.

Ivan Bicko called for an investigation, and one month later the highest officials in the present non-Communist government Czechoslovakia—including the Vice-Premier of Slovakia Dr. Jan Čarnogurský, Federal Minister of Interior Ján Langoš, and the chairman of the Slovak parliament, Dr. František Miklošek—all publicly declared that there is absolutely no foundation for any suspicions or accusations that Ivan Bicko was at any time an informer for the secret police. On the contrary, because of his involvement in the pro-Christian Democratic underground movement, both he and his family had been persecuted by Czechoslovakia's Communist regime. The conclusion of a recent article in the Public Against Violence daily newspaper, *Verejnost'* (July 25, 1990), makes the poignant observation:

"We believe that now, in response to the requests of our numerous readers and supporters who have inquired about this matter, we [the Public Violence party] must find out just who on the eve of the parliamentary elections was interested in undermining the reputation of Ivan Bicko."

The result of this unfortunate incident was that in the absence of former Deputy Bicko, the Communist party can-

didate easily won the election for the Medzilaborce district. This means that the only member in the Slovak parliament from the Rusyn-inhabited Prešov Region is the pro-Ukrainian chairman of the Union of Rusyn-Ukrainians of Czechoslovakia, Dr. Mychajlo Hyrjak, although he was in fact chosen to represent the Co-Existence (Soužití) party, a coalition representing all national minorities—Magyars, Poles, Carpatho-Rusyns, and Germans.

Compiled and translated by Philip Michaels

THE RUSYN-UKRAINIAN DEBATE IN SOVIET TRANSCARPATHIA

Mikhail Gorbachev's call for glasnost (openness) in Soviet society has prompted during the early months of 1990 a spirited debate in Transcarpathia (Subcarpathian Rus') on the pages of existing as well as new publications about the revival of the Rusyn movement. In an interview with Užhorod's Magyar-language newspaper, *Kárpáti igaz szó* (January 25, 1990), Mychajlo Tomčanij, head of the new Society of Carpatho-Rusyns, declared: "The word 'Rusyn' is indelibly linked with Transcarpathia, and if it disappears from our life then we will finally be cut off from that root which is the unifying strength of our national identity. Even more insulting for us is the fact that we feel that recently certain circles in our society wish to forbid entirely the right for a Rusyn orientation to exist by stating that the Rusyn language is only a dialect of Ukrainian.

"The problem is not that we learn Ukrainian in schools as our mother tongue. The sad fact is that the very existence of Rusyns is put in doubt; we are not organized. It is as if before the unification with the Ukraine [in 1945] Rusyns never had their own culture, nor literature, nor language, as if they did not exist independently; that is, Rusyns are placed in the situation of being the 'prodigal son'."

Unfortunately, the RUKH movement, which is itself trying after decades of Stalinist and neo-Stalinist oppression to improve the status of Ukrainian language and culture in the Soviet Ukraine, is not sympathetic and at times even antagonistic to the new Society of Carpatho-Rusyns. RUKH's informational bulletin for Transcarpathia (*Karpats'ka Ukrajina*, May 1990) addressed the local populace with the following arguments:

"Historically we were the people of Rus', that is, Rusyns, like all Ukrainians. . . . Now that we are returning to our history, culture, and traditions, we must not separate ourselves from our Slavic, Ukrainian "Rusynness"; we must not allow the revival of Rusynism to become a kind of Muscophile, neo-Magyarone, or neo-Czech political phenomenon whose further goal would be to tear Transcarpathia away from its mother Ukraine.

"We are for Rusynism in the historical-cultural sense. We are for Rusynism in the context of the all-Ukrainian movement for restructuring society [RUKH]."

Less flattering is the open attack on all those who favor a return to Rusynism that has appeared in a new satirical publication called *Zakarpats'ka hurka*—The Transcarpathian Bunch. The "bunch" or mafia is, in this case, the Society of Carpatho-Rusyns in Užhorod, whose members are described as "renegades," "Quislings," and "mad dogs," "who are turning their attention not toward this side of the Carpathians [i.e., eastward toward Kiev], but rather somewhere abroad." (*Zakarpats'ka hurka*, No. 2, 1990).

Somewhat less emotional but no less damning was a speech by the University of Užhorod professor Pavlo P. Čučka at the general council of RUKH held in Chust in March 1990 (and covered widely in the western media). Čučka, himself a long-time supporter of the official Soviet Communist interpretation of Rusyn history and culture, implied that the Society of Carpatho-Rusyns was a KGB-inspired organization (Interfront) designed to divide Transcarpathia's population from the Ukrainian movement (*Visnyk Ruchu*, No. 4, pt. 1, Kiev, 1990, p. 21). And as for the cultural goals of the society's supporters, Čučka remarked: "Already some Rusyn writers have even refused to use Ukrainian and have begun to write in dialect in order, thereby, to hide their own limited literacy from the people" (*Visnyk Ruchu*, No. 4, pt. 2, Kiev, 1990, p. 1).

One response to these attacks comes from Volodymyr Fedynyšynec (b. 1943), a poet and literary critic from Soviet Transcarpathia, who since 1983 has been a member of the Union of Writers of the USSR and since its founding in 1990 a member of the board of directors of the Society of Carpatho-Rusyns in Užhorod. He recently published an article "Our Rusyn Orientation is a Peaceful One," in the Užhorod newspaper, *Visti užhorods'ki* (May 22, 1990). He addressed the seemingly unending criticism by Ukrainians of the Rusyn movement:

"Rusyns are a distinct Slavic people, who have rights of a sound theoretical basis. They have their own territory (whose boundaries we will not define today); and in Europe they already created their own national symbols—a distinct culture, language, and literature.

"Perestroika has given us Rusyns the chance to build our own state and to attain the autonomy we have dreamed of for at least 1,500 years—and are not those 1,500 years enough to reveal our distinctiveness? The new nationality policy of Mikhail Gorbachev within the context of perestroika is bringing us closer to the fulfillment of our dreams. Subcarpathian Rus', or Rusinia (the latter term may not please some of our linguists), can have its own place in a renewed federation of free Soviet republics.

"And as for language. . .

" 'What will be this so-called Rusyn language?' This is simply an uneducated way of posing the question. The Rusyn language exists; all you have to do is listen to it. And to do that you can go to any village you like. . . . Because if there is a people—and there is a people—then there is a language. It is another question if our opponents are talking about a literary language. However, a literary language is after all but a synthesis of dialects.

"As the Rusyn movement goes forward we need a true

history of our native land, an understanding of the literary process (that is, a history of literature), the publication of a grammar of the Rusyn language, the preparation of small and large dictionaries, and the creation of a Rusyn encyclopedia. This is obviously more difficult to achieve than to call meetings and proclaim declarations which all end up being the same.

"In fact, I am writing a book about Rusyns and also a grammar of the Rusyn language. . . . Here I do not want to go into any details other than to say that the idea of a contemporary Rusyn grammar must be up-to-date in scholarly terms. . . .

"This, then, is my answer to those who consider the Society of Carpatho-Rusyns as an alternative to RUKH or as some kind of creature of the KGB or the local Communist party. Our Carpatho-Rusyn Society is, in fact, an alternative to those rabble-rousers and extremists who do not want to work on behalf of our culture, but who plan instead to break the windows of the local police and provoke disorder. And what about RUKH? For RUKH, pluralism is a good thing when it is a question of their undermining the role of the Communist party. But, when the Rusyns appeared, RUKH supporters conveniently forgot pluralism."

Compiled and translated by Philip Michaels

REVOLUTION OF 1989 UPDATE

Biały, Bor, Poland. On August 18-22, 1990, the first world forum of the Ukrainian diaspora (Ukrainians living outside the Ukraine) was held in Poland. Organized by the World Congress of Free Ukrainians (based in Toronto) and the Association of Ukrainians in Poland (based in Warsaw), the forum included 140 participants from most countries in which Ukrainians live. Most of the discussion focused on the political and cultural revival of the Ukrainian homeland and its relationship to Ukrainians living outside the Ukrainian S.S.R.

Among the issues discussed at the forum was the problem of the status and relations between Rusyns, Lemkos, and Ukrainians. No representatives were present from any of the Rusyn-oriented organizations in either the Soviet Ukraine (Society of Carpatho-Rusyns in Užhorod), Czechoslovakia (Rusyn Renaissance Society, Medzilaborce), Poland (Lemko Society, Legnica), or the United States (Carpatho-Rusyn Research Center, New Jersey). The Rusyns of Yugoslavia were represented and reported in their press the discussions on this matter. It is interesting to note that Ivan Drač, the influential Ukrainian national leader and head of the Kiev-based RUKH movement in the Soviet Ukraine, stated the following: "More and more I am coming to the conclusion that the Ukraine should be called Rus'-Ukraine. Only such a name could resolve many problems. If our country will only be called the Ukraine, a large part of our Rusyness will be forgotten both because of the historical context and because one part of our people still tends to call themselves Rusyns." (Cited from *Ruske slovo* [Novi Sad], August 31, 1990).

Prešov, Czechoslovakia. On September 15, 1990, the Ukrainian National Theater in Prešov changed its name to the Aleksander Duchnovyč Theater. The Ukrainian National Theater was established in 1945 to present plays by local and foreign dramatists in the Ukrainian language, and thereby to promote the idea of a Ukrainian national orientation among the Carpatho-Rusyn population in the Prešov Region of northeastern Slovakia. The theater was for a long time praised by Ukrainian-oriented writers in Czechoslovakia and the West as a successful instrument of Ukrainianization.

In fact, few Carpatho-Rusyns attended the performances at the home of the theater in Prešov and fewer still when the company travelled to Rusyn villages throughout the countryside. The reason as expressed from time to time whenever the otherwise censored press engaged in self-criticism was that the people did not attend performances because they could not understand Ukrainian and, therefore, did not consider the theater their own cultural institution.

In the present era of greater freedom of action and the need to make all institutions, including government-funded ones, more financially self-supporting, the directors of the theater felt the need to drop the name Ukrainian from the organization and henceforth to perform plays in Rusyn. The theater's new name reflects the widespread popularity among Rusyns of their nineteenth-century "national awakener," Aleksander Duchnovyč, who also wrote the first play (1850) in the Rusyn language. With its new name and linguistic orientation, the professional theater hopes now to become a truly national institution serving the cultural needs of the Carpatho-Rusyn people.

Svidník, Czechoslovakia. On September 25-27, 1990, the Slovak National Parliament's Committee for Nationalities, Ethnic Groups, and Human Rights went on a fact-finding mission to the Prešov Region of eastern Slovakia. The committee was concerned with three issues: the nationality question, in particular the status of minority language schools; Greek Catholic-Orthodox relations; and the Gypsy (Rom) question. The delegation visited the county (*okres*) seat of Svidník as well as several surrounding Carpatho-Rusyn villages accompanied by Dr. Mykola Hyrjak, parliamentary deputy and chairman of the Union of Rusyn-Ukrainians of Czechoslovakia (SRUCH).

In an interview in *Nove žyttja* (October 12, 1990), Dr. Hyrjak reported that: "the majority of deputies came away from Svidník county with the impression that our people identify themselves as Rusyns and only a few as Ukrainians, and that, therefore, they accept a Rusyn orientation. This was the conclusion adopted at the closing meeting of the delegation's

mission, at which the deputies stated that the local population has the right to have the identity it feels, and it is with this in mind that authorities should deal with them." Dr. Hyrjak went on to say that he personally favors a unifying "Rusyn-Ukrainian orientation" and not one that considers Rusyns a distinct group.

Užhorod, Soviet Union. On September 29, 1990, the executive committee of the Society of Carpatho-Rusyns ratified a "Declaration for the Return to the Transcarpathian oblast the Status of an Autonomous Republic." The declaration was sent with specific demands to: Soviet president Mikhail Gorbachev, the Supreme Soviet of the USSR, the Supreme Soviet of the Ukrainian SSR, and the United Nations.

Since its establishment in February 1990, the Society of Carpatho-Rusyns has moved rapidly from a program of cultural and ecological concerns to one that includes concrete political goals, in particular the need to respond to "the desire of the indigenous population of present-day Transcarpathia for the rebirth of their own nationality and for the status of an autonomous republic." The full text of the declaration will appear in the next issue of the *Carpatho-Rusyn American*, XIV, 2 (Spring 1991).

Svidník, Czechoslovakia. On October 9, 1990, the national committee of Svidník county held a one-day seminar on the status of schools for Carpatho-Rusyns in which the Ukrainian language is taught. The seminar revealed that the status of the schools has worsened. In the 1989/1990 school year, there were only 22 elementary schools throughout the Prešov Region in which some subjects were taught in Ukrainian for only 1,234 students. In 1990/1991, that number declined further to only 19 schools and 919 students. The trend among Carpatho-Rusyn parents to demand Slovak-language schools, which began in earnest in the 1960s, continues unabated.

Most officials in the Ukrainian-language school system blame the low level of national consciousness among the population, inadequate textbooks, and poor programs and teachers as the reasons for the decline in numbers. No official seemed willing to question the fundamental problem: the use of Ukrainian language and subject matter instead of Rusyn. In 1948/1949, before Ukrainian was administratively imposed as the language of instruction, there were 275 village elementary schools, 47 municipal (town) schools, 4 high schools, and 2 special schools throughout Czechoslovakia's Rusyn-inhabited Prešov Region.

Bratislava, Czechoslovakia. In early October 1991, the first session of the Government Council for Nationalities in the Slovak Republic was held in Bratislava under the chairmanship of Slovakia's deputy prime minister Jan Čarnogurský. The new council includes four Carpato-Rusyn representatives: Ivan (Ján) Bicko, Vasyl' Dacej, Mykola Mušynka, and Vasyl' Turok, who is also vice-chairman of the council. The main topic of discussion was the bill before parliament to have Slovak made the official language of the Slovak republic.

The government council also discussed several issues pertaining specifically to Carpatho-Rusyns. The three Rusyn delegates present (Mušynka was absent) approved the suggestion that Rusyn be the language of instruction during the first four years of elementary school. In this regard, they were critical of the Union of Rusyn-Ukrainians (SRUCH) in Prešov, which has no policy on schools, and of Ukrainian scholars at the Ukrainian faculty of Prešov's Šafárik University, who are against the use of Rusyn since they "do not wish to return to the nineteenth century." The delegates also proposed in the upcoming Czechoslovak census that there be separate rubrics indicating the number of people reporting their nationality as Rusyn and those reporting Ukrainian.

Prague, Czechoslovakia. On October 27, 1990, the first plenary session of the Society of Friends of Subcarpathian Rus' (Společnost přátel Podkarpatské Rusi) was held in Prague. Over 320 persons, mostly post-World War II Rusyns from Subcarpathian Rus' and their descendants, as well as Czechs who worked in Czechoslovakia's former eastern province, attended the meeting. The Society of Carpatho-Rusyns in Užhorod was also well represented. The goal of the Society of Friends of Subcarpathian Rus' is "to promote cultural, economic, and social relations of Czechs and Slovaks with the Subcarpathian Rusyns."

The creation of the new Society prompted a revival of interest on the pages of the Czech press about the long-forgotten Carpatho-Rusyn problem. The popular Prague newspaper, *Lidová demokrácie* (November 2, 1990), published a commentary under the title, "Subcarpathian Rus' Still Lives," by the well-known Czech journalist and historian from the interwar years, Ferdinand Peroutka. He argued that the 1945 treaty recognizing the Soviet annexation of Subcarpathian Rus' is not valid according to principles of international law. Peroutka also described the Subcarpathian Rusyns as a distinct nationality which he believes wants to live within the borders of Czechoslovakia.

This viewpoint was also echoed by the head of the Society of Friends of Subcarpathian Rus', Alexander Veličko, whose organizational statement released to the Czech press states that "there is no international treaty regarding the annexation [in 1945] to the Soviet Union. The only treaty is the one signed at St. Germain [1919], according to which Subcarpathian Rus' was united to Czechoslovakia." The statement also suggests that "at present there is a campaign for collecting signatures in Subcarpathian Rus' demanding its separation from the Soviet Union," and that supposedly "90 percent of the population is for unification with Czechoslovakia" (cited in *Kanadské listy*, XXIII, 11, 1990). In the absence of a referendum or vote in Soviet Transcarpathia (Subcarpathian Rus') there is, in fact, no way to confirm or deny the validity of the above statement.

OUR FRONT COVER

The church of St. Mary in Dobroslava in the former Šariš County, Prešov Region, erected in 1705.

GREETINGS FROM THE CARPATHO-RUSYN RESEARCH CENTER

Mr. Alexander Veličko, Chairman
Společnost přátel Podkarpatské Rusi
Prague, Czechoslovakia

Dear Mr. Veličko:

On behalf of the Carpatho-Rusyn Research Center, I wish to congratulate you and your colleagues who have organized the Friends of Subcarpathian Rus' organization in Prague. Ever since the 1930s, when a similar organization existed, there has been no body to inform the Czech public about the history and culture of Carpatho-Rusyns, one of the founding peoples of the Czechoslovak republic. As a result, the Czech public has had little or often distorted and incorrect knowledge of its Carpatho-Rusyn brethren, whether in historic Subcarpathian Rus' (Soviet Transcarpathia) or within its own post-World War II borders, that is, in the Prešov Region of northeastern Slovakia.

We hope the Friends of Subcarpathian Rus' will be able to correct this problem and provide appropriate information about the past and present fate of Carpatho-Rusyns. In this regard, we welcome your plans to publish a Czech-language periodical on Subcarpathian Rus'. Unfortunately, on such short notice I am unable to attend your first plenary assembly on October 27 in Prague. However, to assist you we will see that you receive all past and future issues of our quarterly, the *Carpatho-Rusyn American*, now in its thirteenth year, and we will also send the various publications distributed by our center.

Paul R. Magocsi, President
Carpatho-Rusyn Research Center
30 October 1990

Mr. Djura Papuga, Chairman
Initiative Committee for the Establishment
of the Ruska Matka
Ruski Krstur, Yugoslavia

Dear Mr. Papuga:

On behalf of the Carpatho-Rusyn Research Center, I wish to extend to you our warmest best wishes on the occasion of the renewal of the Ruska Matka society, which will take place in Ruski Kerestur on December 28, 1990.

In the past two years, four other Rusyn organizations have been established in Legnica, Užhorod, Medzilaborce, and Prague. Yours in Ruski Kerestur will be the fifth such organization. This means that Rusyns will now have the structural forms to have their cultural and social interests protected and promoted wherever they may live: Soviet Transcarpathia, Czechoslovakia, Poland, and Yugoslavia. All this has been made possible because of the political changes in East Central Europe, especially since 1989, but also because our Rusyn people have themselves decided to work on behalf of their rich and distinct historical, linguistic, literary, folkloric, and religious heritage.

We are sure the Ruska Matka will be able to contribute to this process of Carpatho-Rusyn cultural renewal, specifically on behalf of the Vojvodina (Bačka) Rusyns in Yugoslavia.

Paul R. Magocsi, President
Carpatho-Rusyn Research Center
26 December 1990

I AM A RUSYN, MY SON IS A RUSYN

The following are excerpts from an article by Volodymyr Fedynyšynec in Zakarpatskaia pravda *(Užhorod), 14-15 August 1990. Fedynyšynec is a poet and literary critic from Soviet Transcarpathia, a member of the Union of Writers of the USSR, and a member of the board of directors of the Society of Carpatho-Rusyns since its founding in Užhorod in 1990.* —Editor

Every people has its heaven, even if the big sky is common for all peoples. And every people has its star in this heaven. My good, hardworking, and proud Rusyn people have such a star—Aleksander Duchnovyč. This star will still shine for a long time in our native Rusyn patch of heaven.

Duchnovyč is a unique figure in the socio-cultural and literary life of Subcarpathian Rus' during the past and present century. Thanks to him our people have preserved to a significant degree their national consciousness. Their roots have not withered. Destiny sent us Duchnovyč during a difficult period when my native people stood on the brink of extinction. I do not doubt that my people will arrive in the twenty-first century by means of Duchnovyč's work, that they will arrive precisely as Rusyns, that they will live as Rusyns—happily, in the circle of Slavic peoples, with their wings widespread. And the skies: there they are, above us! Now, fly!

. . . . . .

And thanks to perestroika, I can call myself that which I am, a Rusyn. And I don't have to look around me at those who will whisper curses at me. I can even shout above the Beskyds: I am a Rusyn! I am a Rusyn, and not a Russian like the poor Rusyns, once-upon-a-time stupified with the Russophile idea, wanted to be. But we [Rusyns] are not racists. In our veins flows Slovak, Hungarian—in a word, European—blood. Rusyns are Europeans. . . .

I am a Rusyn! And just maybe the genius of Gorbachev has saved my people from a quiet death, a so-called "blending," an assimilation. Maybe my people would have been forgotten in some lethargic sleep lasting a thousand years, or maybe they wouldn't have awakened at all. But my people remembered the words of Duchnovyč: "I was, am, and will be a Rusyn!"

I have nothing against those peoples whose names some pseudo-scholars of past times used for my people—Ugrorossy, Ukrainians, Russians, and so on. These were historical whims, caprices. I want to call myself that which I am, and I will—that which my ancestors already for two and a half thousand years have called themselves, that which Duchnovyč called himself.

I am not repeating myself as much as defining my message more precisely. I love all the peoples of the world and have no hard feelings toward a single one. But more than any other, I love my native Rusyn people. Somewhere someone failed to understand my opinion about the Ukrainian language. Somewhere someone got the message all muddled. Therefore, I want to clarify specifically my position as a citizen and a writer, as a Ukrainian-language Rusyn writer.

I love all the languages of the world. . . . Scholars don't give an exact number [of world languages] because there is not agreement about which languages ought to be considered dialects, and which are authentic languages. I love them all—from dead Latin and the language of the Kechua tribe to Ukrainian, Russian, German, French, Spanish, English, Italian, and so on. But I love my mother Rusyn tongue with the greatest love. And precisely as a writer I must do a great deal in this area. And I will. Without turning away from Ukrainian, I will write in Rusyn. I believe that the Rusyn language has a future, and that with time it will have the status of a national language on its territory.

And here is the bridge to Duchnovyč. I love all the writers of the world who summon us to humanism, to that which is good, to honesty—and who through their creativity emanate love. I love [the Slovak] Kollár, [the Hungarian] Petőfi, the Ukrainiani Ševčenko, [the Pole] Mickiewicz [...]. But I will never forget that I have Duchnovyč. And I love him with the greatest love, because in my veins flows Rusyn blood. . . . It is possible that Duchnovyč's school text [*A Reader for Beginners*]. . . will serve as a model for a future Rusyn reader, the first national book of the future masters of the Carpathian mountains in the twenty-first century. I would like (I would be happy!) if my grandson, who has not yet been born, would go to his first class in a Rusyn school with a Rusyn reader in his schoolbag, along with his mini-computer whose display would show Rusyn letters, words, phrases.

I do not doubt that the time will come when Rusyns will have their own language, grammar, and dictionary analyzed and supported by scholarly study. The time will come when a literature in Rusyn will blossom—poetry, prose, works in translation, publicistics, scholarly studies. The first Rusyn encyclopedia will be established, and on its pages it will record all those who worked during the course of the past two and a half thousand years on the Rusyn idea, on the development of the Rusyn idea.

The time will come when we will read Chekhov and Shakespeare, Tolstoy, and Whiteman in Rusyn. . . just like in the countries of Europe and Asia these geniuses of the spirit are read in French, or in Japanese, or in Chinese. . . . Of course, I harbor a wish that the Ukrainian reader also have the opportunity to read all of this wealth in his native tongue as well.

As a people, we slept not in some stagnant, distant, and depressed epoch. Rather, we have been sleeping deeply for centuries! Perestroika has awakened us. It has pulled at Ducnhovyč's sleeve: Awaken, Rusyns! You must revive your ethnos on the highest level in terms of life and knowledge. You must preserve your distinctiveness, renew your culture, language, song, folktale, and scholarship.

Rusyns! Awaken from your age-old sleep! Perestroika and the new national politics of Gorbachev has given us a historical chance to achieve that which we never had, to build our nation in the framework of autonomy. . . . And we hope that the phenomenon of Duchnovyč will bring new thoughts our way, will rouse us to new steps on the virgin territory of Rusynness in the new age of perestroika. For it is now that we can hope for the fulfillment of our dream, as well as for the happiness that comes in knowing the deep quality of our [nation-tree's] roots, crowns, and fruit. Now we can hope for the renewal of these concepts with the new spring.

After my announcement at the founding meeting of the Society of Capatho-Rusyns that I would write not only in Ukrainian, but also in my native, mother tongue—Rusyn, I was overwhelmed with letters and telephone calls: How on earth does a Ukrainian writer, a member of the Writer's Union plan to write also in Rusyn?! What kind of language is that? Where on earth has it suddenly come from? What group does it belong to? From people I know and don't know I heard both approving and, of course, disapproving reviews.

But do readers and my opponents know that in the textbook, more precisely the handbook by Adam Suprun and Aleksander Kaljuta, entitled *Introduction to Slavic Philology* (Minsk, 1981), written and published in Russian and recommended to students, "The Rusyn Language" is given its own separate section?. . .

In establishing the existence of the Rusyn language, I am proceeding from the fact that Subcarpathan Rusyns are a distinct Slavic people living in the center of Europe. This people is at the very least over two thousand years old. From the depth of the centuries to this day Rusyns are connected to all the Slavs alike—to the Ukrainians, the Serbs, the Slovaks, the Croatians, the Belorussians, the Slovenes, the Russians, the Montenegrins, the Poles. . . . Such connections were created on the one hand by the isolation of the Subcarpathian Rusyns within the larger Slavic group, and on the other hand by their contacts with neighboring peoples in the course of a thousand years. And once there is a people, there is a language.

And there is a language!—a living, beautiful language which has not allowed itself to be eradicated. This language lives in every Carpathian village and in places in the Balkans, Canada, the United States, and even in Brazil, Argentina, and Australia, not to speak of Belgium and Germany. Almost 800,000-900,000 people living in the cradle of the nation—in the Carpathians—speak the language of the Subcarpathian Rusyns, and as many in the diaspora. Is this really a small number?! It has not been eradicated either here or there. Rusyns are tenacious! Their language is tenacious! The language has been recognized by UNESCO!

For instance, on September 11-15, 1986, a UNESCO-sponsored international symposium was held in L'viv on the theme "Ivan Franko and World Culture." The symposium's working languages were Ukrainian, Russian, Belorussian, Polish, Serbo-Lusatian, and Rusyn (a wonderful constellation of Slavic languages), as well as English, French, and German. And the first volume of materials from this symposium has just come out, entitled *Ivan Franko i svitova kul'tura* (Ivan Franko and World Culture, Kiev, 1990). On pages 365-369 is printed a scholarly article by Jevhenija Barič, "Ivan Franko and Yugoslav Rusyns"—in Rusyn.

Secondly, the Rusyn language is a language of a fine European people living under the Carpathians and along the western territory of the Carpathians, and unfortunately dispersed abroad. Therefore, the statement in the abovementioned handbook [Suprun] that the Rusyn language is the language of a people in Yugoslavia . . . is inaccurate.

From this comes the opinion of some that this is a micro-language. But how could it be a micro-language when it is spoken by nearly two million people? In Yugoslavia, Canada, and the United States there are Rusyn schools, textbooks, journals, newspapers, and so on. The 200th anniversary of Rusyn grammar (Lučkaj's and Kocak's) is coming soon. In the course of one and a half centuries Rusyn grammars have been published by Sabov, Vološyn, Kostelnik, Pan'kevyč, Harajda, Kočiš, Duličenko, Jevhenija Barič, and other linguists. . . .

The Rusyn language exists! It must be seen in a broader context than Soviet linguistics has perceived it. And how paradoxical it is that the living Rusyn language now needs immediate defence. It is even more pitiful that the propagators of the Ukrainian language do not recognize the Rusyn language and mock those for whom Rusyn is the mother tongue. It has been justly noted by someone that the Ukrainian orientation [vis-à-vis] Rusyns is now taking on the role which the Russian orientation played during the last century when it tried to stifle Ukrainian. But a natural process cannot be stopped.

For a time Rusyns employed Church Slavonic as a literary language which was referred to as the *jazyčije* [a macaronic language]. Rusynophobes who hate the Rusyn language call it exactly this—a dialect, jibberish—and do not understand or do not want to understand that it is a living language. Blind zealots of the Ukrainian language groundlessly juxtapose the language of the great and glorious Ukrainian people with the Rusyn language, attempting to insinuate something in this comparison. They distribute in a pseudo-Rusyn language lampoon verses against artists and writers, and write "humorous" parodies concerning the news of the day, and likewise inspire so-called translations of texts of classical literature. . . .

The Rusyn language still does not have a grammar defined and elaborated in a scholarly way, with the exception of the Yugoslav Rusyns who use the Kostelnik-Kočiš variant up to the present. There was such a grammar in several variants that has been used by Subcarpathian Rusyns abroad even now in certain varieties and parallel variants. But the present moment demands an in-depth study of all aspects of the problem. The Rusyns use the Cyrillic alphabet. There have also been logical and solidly based attempts to translate Rusyn writing into Latin script, and this is perfectly within the European tradition. . . .

What is needed now is quite literally a defence of the Rusyn language. Dear Rusyns, speak the language which your parents and grandparents spoke. Do not be ashamed or embarrassed about your language! "Without a native language. . . there is no native people!" wrote the outstanding Ukrainian poet Volodymyr Sosjura in his defence of the Ukrainian language. We, Rusyns, will follow this precept in relation to our Rusyn language. . . . I am very glad that this time of perestroika has awakened me to work intensively on the study of the history of my native land and its culture, and to touch upon questions of the life of the Rusyn mother tongue. Of course, for a long time now I have been concerned with the history of the literary process in Subcarpathian Rus' from time immemorial to the present day. My native language is Rusyn! And in the future, I see [many kinds of literary] works in Rusyn. . . . My native language is Rusyn! And yours?

Volodymyr Fedynyšynec
Užhorod, USSR
(Translated by Patricia A. Krafcik)

RECENT EVENTS

Novi Sad, Yugoslavia. The tenth anniversary of the quarterly *Carpatho-Rusyn American* is the subject of a long article in *Švetlosc*, Vol. XXVIII, No. 4 (1990), pp. 487-495, the literary bi-monthly journal for Vojvodinian Rusyns. The author of the article, Ljubomir Medješi, describes the origin of the *C-RA* in the wake of the "roots" revival in America during the 1970s and comments that while all work on our quarterly is done on a voluntary basis, the results have consistently been "on a high professional level." The Yugoslav commentator is particularly impressed with the "exceptional manner that the *C-RA* communicates with its readers. The texts are written in such a way that the reader has a sense of intimacy with authors of the articles." This is particularly the case with the personalized editorials. The commentary in *Švetlosc* is another example of how the *C-RA* has had an impact on readers not only in the United States but in the Rusyn homeland as well.

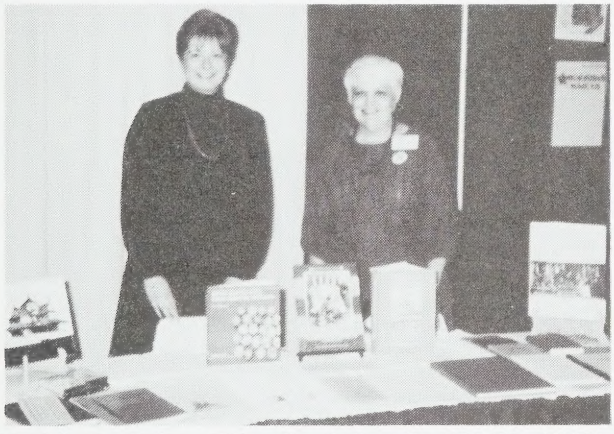
Johnstown, Pennsylvania. On September 1, 1990, Carpatho-Rusyns were represented at the National Folk Festival's opening National Heritage Parade in Cambria City by organizations of Christ the Saviour American Carpatho-Russian Orthodox Greek Catholic Cathedral. The groups included the junior and senior chapters of the American Carpatho-Russian Youth, the Cathedral Folk Dancers, and the Cathedral Choir. Spiritual advisors of the groups are the Very Reverend Protopresbytyr John Yurcisin, Dean of the Cathedral, and the Very Reverend Frank P. Miloro, assistant pastor of the parish.

Toronto, Ontario. In September 1990, Dr. Paul R. Magocsi was appointed for a five-year term as Director and Chief Ex-

President Richard von Weiszäcker of Germany and Professor Paul R. Magocsi at the opening in September 1990 of a German-Canadian exhibit at the Multicultural History Society of Ontario.

ecutive Officer of the Multicultural History Society of Ontario. The Society, founded in 1976 to promote the study of the peoples of Ontario and Canada, is a scholarly and public awareness institution funded by the Ministry of Culture and Communications of the Province of Ontario. Dr. Magocsi has published widely on the history of immigration to North American. Besides his new post, he remains a professor at the University of Toronto and will continue to serve as president of the Carpatho-Rusyn Research Center.

Washington, D.C. On October 18-21, 1990, the 22nd National Convention of the American Association for the Advancement of Slavic Studies was held in the nation's capital. This largest of academic conventions, which hosted nearly 2,000 specialists on eastern Europe and the Soviet Union, also included extensive book displays where the largest American publishers exhibited their recent books in the field. The Carpatho-Rusyn Research Center had its own booth at the convention, where hundreds of academics and government officials had the opportunity to learn about Rusyns in America and Europe. The success of the display was made possible by C-RRC advisory board member Patrica A. Onufrak who was assisted by Mary Onufrak.



Patricia Onufrak and Mary Onufrak at the C-RRC exhibit in Washington, D.C.

UPCOMING EVENTS

Medzilaborce, Czechoslovakia. On March 22-24, 1991, the Union of Rusyns (Sojuz Rusyniv) will host the first World Congress of Rusyns to bring together representatives of Carpatho-Rusyn organizations in every country where they live. The primary goal of the congress will be to discuss ways in which the national revival in the homeland might be better promoted and improved. The Carpatho-Rusyn Research Center and other fraternal and religious organizations that include members of Rusyn background are invited to attend the first World Congress. For further information, or to announce your intention to attend, write Dr. Michal Turok-Heteš, Kulturné a Osvetové Stredisko, 06801 Medzilaborce, Czechoslovakia.

Fairview, New Jersey. The Carpatho-Rusyn Research Center announces its sponsorship of four one-day seminars that will take place between March 17 and 26, 1991 in Užhorod, Soviet Union; Cracow, Poland; Prešov, Czechoslovakia; and Novi Sad, Yugoslavia. The seminars will bring to the Rusyn public in the homeland the scholarly papers presented in a panel at the World Congress of Soviet and East European Studies held at Harrogate, England last July (see the *Carpatho-Rusyn American*, XIII, 3, 1990, pp. 6-7). The speakers include: Dr. Oleksa Myšanyč (Kiev, Soviet Ukraine); Dr. Mykola Mušynka (Prešov, Czechoslovakia); Olena Duc (Cracow, Poland); Dr. István Udvari (Nyíregyháza, Hungary); Ljubomir Medješi (Novi Sad, Yugoslavia); and Dr. Paul R. Magocsi (Toronto, Canada).

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